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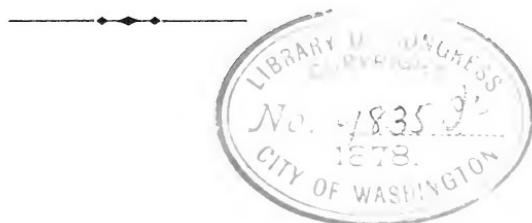




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CHRISTIAN BAPTISM: ACTION AND SUBJECT.

BY
JOHN G. FEE.



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PREFATORY NOTES.

THE leading thoughts in the following chapters were published in the *Witness*, a weekly journal, in 1860. They were afterward revised, and published in the *Christian Standard*, in 1874.

Now again revised, remodeled, and enlarged, they appear in book form. The reader may ask, Why another book on this much controverted subject, Christian Baptism? We reply:

1. The very fact that it is yet a controverted subject, shows the necessity of at least another effort to get the light, the truth.
2. We need such a presentation of the subject as will meet the issues of the *present* day.
3. The writer was educated under pedobaptist teaching, was "sprinkled." After

some years of labor in the Gospel ministry and continued examination of the subject of baptism, he became convinced that it was his duty to be baptized, and accordingly was. He has hope that the train of thought that brought light to his mind may bring light to the minds of others.

4. It will be convenient to have, in consecutive form, an exposition of each Scripture text involving the subject, and reference to each made easy.

5. The writer has long desired to have a book in harmony with his own views, that he could put into the hands of students in our colleges and seminaries—a book, too, that will aid them somewhat in the study of the original text. For the special benefit of this class of readers, the writer has multiplied quotations and authorities, as he would not otherwise have done.

6. Contrary to taste and feeling, the writer has frequently introduced names of authors of

opposite views; only for directness, that the view may be seen as *real*, not imaginary.

7. The writer has the belief that baptism, as enjoined by Heaven, and practiced by the apostles, was representative of great and important facts in the Gospel, and that these representations ought to be maintained, even at the cost of many volumes.

8. Whilst it is true that a new creation in Christ Jesus is the vital thing in Christianity, yet it is also true that every departure from the revealed plan of manifesting this new nature brings confusion, schism, and weakness. To remove these departures is to promote truth, unity and efficiency.

AUTHOR.

BEREA, KY., 1878.

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CHRISTIAN BAPTISM.

CHAPTER I.

EVERY penitent soul desires to obey and please the Lord Jesus in all things; and when he reads the divine commission, “Go, disciple all nations, baptizing them,” or the words of Peter, “Repent and be baptized,” he very naturally inquires, What did our Lord and Peter enjoin by the use of the word baptize? That they enjoined something more than a mere passive state—a baptism of the Holy Spirit—is clear; for the baptism of the Holy Spirit was an “enduement from on high” (Luke xxiv, 49), a something which the Lord Jesus was to administer; but that which our Lord enjoined upon his disciples was something *man* was to perform. Also this baptism was in water. (Mark i, 5; Acts viii, 38.) Our translation sometimes has it “with water.” (Matt. iii, 11.) The question then

arises, Did our Lord enjoin a definite transaction in water, an immersion ? or did he enjoin a washing in any convenient manner ? or did he enjoin simply the “effect” of any use of water, the effect of immersing, sprinkling, or pouring, and use the word in the generic sense, “to cleanse,” “to purify ?” These are the questions now to be answered. Dr. Edward Beecher is free to concede that the Greek word *baptizo* does not mean to “use water in *any way*.” He insists that, “as used in the New Testament, the word has a clear and well-defined meaning. Whilst in different circumstances and applied to different objects, it may mean different things, yet, when used as a religious term and applied to the rite of baptism, it must always mean the same thing.”

What, then, does the word mean ? Over this there has been much controversy. The English reader will ask, Why this controversy ? Why should we not understand the duty enjoined in the ordinance of baptism as clearly and as definitely as in the ordinance of the Lord’s supper ? We answer, one reason is, the Greek word *baptizo* was not in our version trans-

lated. Whilst the original words, *esthio*, to eat, and *pino*, to drink, as used in the institution of the Lord's-supper, were *translated*, and we have the words "eat," "drink," designating definite, specific acts, the original word *baptizo* was not translated. The translators simply transferred the original word from the Greek language into our language, with an English termination affixed; and, so far as this word is concerned, the meaning of this word has now to be ascertained—ascertained as though no translation had been made. The truth of this statement is notorious and freely conceded.

Dr. Edward Beecher, in his work on Baptism, says: "At the time of the translation of the Bible, a controversy had arisen in regard to the import of the word, so that, although it was conceded to have an import in the original, yet it was impossible to assign to it in English any meaning without seeming to take sides in the controversy then pending.* Accordingly, in order to take neither side,

*See conclusion, Chapter viii.

they did not attempt to give the sense of the term in a significant English word, but merely transferred the word *baptizo* with a slight alteration of termination."

King James, in his instructions to the translators, gave the following as the third rule: "The old ecclesiastical words to be kept; as the word Church, not to be translated congregation." In the address of the translators, they state that baptize was one of these old ecclesiastical words not to be translated.

We must now either translate or give to the word as it now stands a fixed meaning. We prefer the latter, for the word now is used with an appropriated signification, like the word angel, Church, Sabbath.

MEANING OF THE WORD.

The Greek word *baptizo* is a derivative from the word *bapto*, and means "to dip, to plunge, to immerse." "Of this," says Moses Stuart, "all lexicographers and critics of any note are agreed;" *i. e.*, as to its classical meaning.

Stuart makes this just remark: "That, whilst *bapto* sometimes means to stain, to color, *baptizo* is not so used—has no such meaning; also that *baptizo* is used to designate the Christian ordinance, whilst *bapto* is never so used."

Bapto is often used to designate a *partial* dipping, as in Lev. xiv, 15, 16: "Dip the finger,"—tip of it—in oil, for there was only so much as was in the palm of the hand. Also, 1 Sam. xiv, 27: "Dip the end of the staff in a honey-comb"—honey-comb lying on the ground. See also Lev. xiv, 2–7, where the word is used to designate partial dipping of a bird in the blood of another bird, which other bird was killed in a vessel containing (*mayim hayim*) "living," "running" water; that is, fresh water, in contradistinction from stagnant water. "The bird, bound to a stick of cedar-wood by the scarlet wool or fillet, was dipped, (that is, the tail) into the blood, and the blood then and thus sprinkled." (See Bush's Notes on Lev. xiv, 2–7.)

Bishop Merrill, in his late book on baptism, assumes that as the immersion of the whole living bird in the blood of the slain bird was

an impossibility, that therefore the word *bapto* must mean “smear,” and is used in a generic sense, and thus fixes the generic import of *baptizo*, which is derived from *bapto*.

The Bishop, in the immediate context, insensibly concedes the true import of the word when he adds : “The *dipping* was for the purpose of smearing preparatory to the sprinkling upon the person to be cleansed.” (Page 183.) *Dip*, in his own apprehension, is the very word to express the *action*, and smear is a word which *he* interposes to express the *result* of the action, but is not a proper meaning for the word when the word is used to designate *action*. The word is so used in the text.

The Bishop also refers to *bapto* as used in Dan. iv, 33, and retains the translation “wet.” He says : “The dew of heaven fell gently, and wet his body. That is all.” This was doubtless well meant by the Bishop, but it falls far short of faithfulness.

1. As we are informed, dews, where Nebuchadnezzar was, fell not gently, but most profusely, almost like rain ; and this was the occasion of the metaphor, the word being used as

we often do the word duck, when, after passing through a heavy shower, we say, “I caught a complete ducking,” the action put for the drenching effect the action produces. Milton, referring to the event, expresses the figure more beautifully when he makes Nebuchadnezzar exclaim :

“A cold, shuddering dew
Dips me all over.”

Surely, the Bishop does not mean to say, the figurative use of a word “forever” settles its import when used in a plain command—used not to designate the mere result of an action, but the *action* itself.

2. “Wet” is not an inspired translation ;—submerged, his body submerged, drenched with the dews of heaven, would be far more in harmony with the facts in the case and the well-known import of the word, which is to put within, rather than sprinkle upon. But, as we have said, *bapto* is not synonymous with *baptizo*.

BAPTIZO.

This differs from *bapto*, not only as to the objects to which it is often applied, as the

Christian rite, but also in that it is more *specific*, designates a *complete* immersion. This is indicated by the termination *izo*, which, as Jelf and Stuart show, is intensive, completive rather than frequentative.

Bretschneider says: "An entire immersion belongs to the nature of baptism. This is the meaning of the word, for in *baptizo* is contained the idea of a *complete* immersion under water, at least so is *baptisma* in the New Testament."

Calvin says: "The term baptize means to immerse *entirely*, and it is certain that the custom of thus entirely immersing was anciently observed in the Church."

Cremer, in his Biblico-theological Lexicon of New Testament Greek, says: "*Baptizo* means *immerse, submerge*."

When Bishop Merrill affirms "that, as *baptizo* is a derivative of *bapto*, it can not be more specific," he simply affirms against authorities and facts.

We present a few examples of the use of the word, examples in which the English reader, from the connection in which the

word is used, will be able to determine the import of the word as certainly as any classical scholar. The examples are from authors whose works and lives were contemporaneous with Christ and the apostles. They used what is termed Alexandrian Greek, lived in a time when it is claimed the word had undergone a change in import. The examples also will show that the word *baptizo* is a word of action, and that the word also may designate action into a fluid or object, with or *without* a preposition. Take the following, selected from *Baptizein* by Conant:

Strabo, speaking of a dart hurled down from above into the channel, says: "The force of the water makes so much resistance that it is ($\omega\sigma\tau\varepsilon\mu\lambda\varsigma\beta\alpha\pi\tau\iota\zeta\sigma\theta\alpha\iota$) immersed with difficulty." No preposition after *baptizesthai*.

Plutarch, describing a scene of revelry, says: *Oι στρατιώται βαπτιζούτες ἐκ πιθῶν μεγάλων*, "The soldiers dipping from great casks." No preposition follows *baptizontes*; the word itself expresses dipping, immersing, specific action.

Josephus, speaking of the drowning of

Aristobulus, says : “They kept pressing him down as he was swimming, and ($\betaαπτιζούτες$) immersing him as if in sport, until he was drowned.” No preposition follows, and the context shows that the purpose was to drown by immersing.

Diodorus, speaking of land animals within the banks of the Nile, says : “The river, borne along by a more violent torrent, ($\xi\betaαπτιζε$) overwhelmed many.”

Strabo, speaking of a certain lake, says : “The water solidifies so readily around every thing that is ($\betaαπτισθεντι$) immersed in it, that they draw up salt crowns when they let down a circle of rushes.”

Stuart has collated more than a hundred examples of the use of the word, showing that the word means immerse. I present one, and as he translates : “The boy was sent to Jericho, and there, (*baptizomenos en kolumbe-thra*) being immersed in a pool, he perished.”

He gives other examples of literal and figurative overwhelming, as : “When midnight (*ebaptizon*) has overwhelmed the city with sleep.” Again : “The soul is nourished by

moderate labors, but is (*baptizetai*) overwhelmed by excessive ones."

The word then is a word of motion, and is specific in the sense of *putting within*; and the words dip, immerse, submerge, overwhelm, may represent this idea. We sometimes use submerge, both actively and passively, especially the latter when the enveloping medium is conceived as coming upon in overwhelming force, as an overflowing tide, or the Holy Spirit; but in either case the action *puts within*, and in this sense is specific, and is totally dissimilar to pour or sprinkle upon.

Dr. Edward Beecher freely concedes that in the classics and common use among the Greeks (and we may add as used by Josephus, who wrote in Greek and in the time of the writers of the New Testament), the word *baptizo* was used in the sense of immerse, submerge (page 9), but claims that, as used in the New Testament, the word is used in a generic sense, and means "purify," etc.

For the present, let us simply say this can not be, for in the institution of a *positive* law

or ordinance the use of a *specific* word or phrase is a *necessity*.

Most persons do not discriminate between a *positive* law and a moral law. A moral law is a law that enjoins a natural duty; as not to steal, not to lie, not to kill. Such is our relation to God and to our fellow-men that these are duties to be observed even if there be no law or command enjoining them. Not so in reference to those things enjoined by *positive* law, as the offering of bloody sacrifices, circumcision, baptism, and the Lord's-supper. Our relation to society does not demand the observance of these. The duty to observe these grows out of the positive law of God, the fact that he has enjoined them, and these positive duties are enjoined by *specific* words or by phrases describing a specific transaction.

Take as an illustration the Lord's-supper. Here we have in the original, *esthio*, to eat, and *pino*, to drink; words designating specific acts; and all Protestants insist that the words must be construed literally, not so as to indicate some resultant or tropical meaning, but used

in the sense which the words indicate when used to designate *action*; for a rite is a “transaction, a religious performance.” (Webster.)

For Bishop Merrill or any other man to talk about the institution of a positive rite by the use of a generic word, a word that simply “expresses the act of administration without determining the mode,” is absurd; for with such a command, with such a word, we should not know what to do. Suppose our Lord, with the purpose to institute the Supper, had said, “Go, commune.” A command would have been given, but no rite instituted. Suppose he had even said, “Use bread and wine,” still the query would have arisen, “How use bread?—offer it?” “How use wine?—pour it out?—sprinkle it?—how?” Plainly, there was a *necessity* that a *specific* word be used, a specific act designated, and this is just what we have. “*Eat bread*,” “*drink wine*,”—“do *this* in remembrance of me.” So was circumcision—a specific transaction; so is baptism—a specific act enjoined by a specific word.

Again, let us consider the command as carried to the Gentile nations; to those unac-

quainted with Jewish customs. They would need a word indicating to them at once the specific action to be performed; most of them would have no opportunity to go elsewhere to learn the “mode of the act of administration.”

We may add, the fact that to a word consequent meanings may be attached, is no evidence that it is not specific. Take our word immerse. Webster gives as meanings for immerse, to “dip,” to “bury,” to “involve,” to “hide,” “as when one star passes behind another.” (See his Counting-house Dictionary and his Unabridged.) Now, if the command in English was, “Go, immerse,” would you say that it is enough to “involve” the penitent in any way, or to “hide” in any way, even behind a body of *water*?

No, you would insist that the word is *specific*; and when used to designate a “rite, a religious performance,” we must use the word, not in a resultant or tropical sense, but in the sense in which it is used when employed to designate action.

CHAPTER II.

“WASH.”

SOME persons assume that “wash” is a proper meaning for *baptizo*, and *pour* so much water on the heads of penitents as will produce a local washing or wetting, and claim that thus they do the thing enjoined by our Lord. We reply:

1. When men propose to observe a rite—obey a positive command—they should perform the *action* which the word used to designate the action designates, when applied to *action*. The only action which such administrators perform is that of pouring—not washing. But *baptizo* never means pour. All that can be claimed for such pouring is that washing may be a result; but

2. Resultant or consequent meanings are not proper meanings for a word when used to designate *action*. Dictionaries often give consequent and figurative meanings to words, which meanings are not designed to be exact

expressions of what the word means when applied to *action*—meanings, too, which do not give the mind of the lawgiver in giving a *positive* command. Take, as illustrations, the words “wet” and “moisten.” These are given by Webster as meanings for the word *dip*. If *dip* in English were used to designate a rite, a positive command, and we were called upon to give a meaning to the word as designating the *action* of the rite, would we give “wet” or “moisten” as the proper meaning? No, we would say the proper meaning for the word in such case is immerse—plunge into; usually with the purpose to take out again.

Again, “to wash,” “to wet,” are given by Dr. Johnson as meanings for the word *sprinkle*. If *sprinkle* in English, or *rantizo* in Greek, were used to designate the action of a rite, would we give “wet” or “wash” as proper meanings?—would we not say the word, in such use, always has one definite meaning? and that is, to scatter in particles.

Again, if in the institution of a rite we had the command, “go *sprinkle*,” and one of the meanings for *sprinkle* being, as now given,

“*to name*,” would we conclude that to name the child would be sufficient, without scattering water in particles on it? No, we would say that in the institution of a rite we must use the word not in a mere tropical sense—to designate the import of the rite—but in the sense in which the word is used when used to designate the *action* of the rite.

We may here remark, the simple fact that to *baptizo* may be attached a consequent meaning, as “wet”—and to the same word may be attached a tropical meaning, as consecrate—the import of the rite, is no evidence that the word should be regarded as *generic*; nor that the consequent, or tropical meaning should be regarded as a proper meaning for the word when used to designate *action*. Failure to make these discriminations is the cause of almost all the confusion on the subject of *baptism*. Dr. Johnson correctly said, “we should discriminate between the primitive or natural meaning of a word and its consequential meaning.” Richardson says: “Many connect with a word the meaning of other words in a sentence, and thus interpret the import of the

context." Tholuck says : "It is one thing to give a word its true meaning, and quite another to give the one it borrows from the context." This is the error of Rev. J. E. Heaton in his late pamphlet—he takes the consequence of the act "drown," "kill," as the meaning of the word, instead of the action which the word indicates. This is the oversight in forty of his examples.

3. It may be said, we use "wash" not in a resultant sense, but actively, as when we bathe, wash the body. We reply, (a) The word in Greek (the language in which the New Testament was written) by which to express *such* action is *louo*, not *baptizo*. The Greek language has four distinct words to designate four distinct acts: *Louo*, to bathe, to wash; *rantizo*, to sprinkle; *cheo*, to pour; and *baptizo*, to immerse. If our Lord or his apostles had intended to convey the idea of using water in any way, is it at all probable that they would have selected a specific word, the word *baptizo*, a word then in daily use, to express the action immerse—submerge?

Also, wash is generic, like wet. You may

wet by sprinkling on water or by pouring no water or by immersing in water,—in various ways. So you may wash, by thrusting through water, pouring on and rubbing, putting in water and rubbing. Wash is generic, and as such is not the synonym or equal of *baptizo*, which is specific.

4. *Wash*, in English, like *louo*, in Greek, and *rahatz*, in Hebrew, is used to express the action of covering all over, the person or part washed. Thus is *louo*, in Greek. Robinson defines: “To bathe, to wash,—*trans*, spoken only of persons.” Trench says, “*niptein* and *nipsasthai* almost always express washing of a part of the body, as hands, Mark vii, 4; feet, John xiii, 5; while *louein*, which is not so much to wash as to bathe, and *louesthai*, to bathe one’s self, imply always, not the bathing of a part of the body but the whole.” This is true unless the part is specified; so of wash in English. If you wash hands you cover them; if you wash *persons* you cover them. If, then, your commission is “Go wash them” (the penitents of all nations), you should cover them “with” or in water. If it be said we

often use the word elliptically, and say “wash” when we mean only a part of the body, as hands or face, we reply, There is no evidence that our Lord or the apostles used the word in any such elliptical sense—performed any such partial washings. They would not have needed to go into rivers and bodies of water to do so; and the word to express such partial washing, is not *baptizo*, but *nipto*; and you may not use partial washing for that which is enjoined by *baptizo*; which, as is shown, designates complete immersion, and not “putting a little water on the head.”

5. Again: “Wash” implies *attrition*; hence Webster defines, “to scrub, or cleanse with water.” Whilst this is true of wash in English, it is not true of *baptizo* in Greek, nor of *tabal* in Hebrew. The import of *baptizo* is that of putting a person or thing *within* some substance or medium, so as to attain what is termed “intusposition;” hence the meaning, “to dip,” “to immerse,” “to submerge,” “overwhelm.”

Moses Stuart, in his work on Christian baptism, has collated from the classics and the Fathers more than a hundred examples of the

use of *bapto* and *baptizo*; and out of all he finds but one instance where he can attach the meaning wash, and that to *bapto*,—not *baptizo*; and this same word *bapto*, in the same sentence, in another part of his book, he translates *dip*, and gives *pluno* as its synonym. In all other instances he gives “dip,” “plunge,” “immerse,” “submerge,” “overwhelm” as the meanings of the words. He shows that *bapto* sometimes indicates partial dipping, as a staff, the end of the staff in honey—dipping goods in dye-stuff to color them—the finger in oil or blood so as to scatter in particles—dipping shields in blood to confirm covenants—dipping water from the sea. He shows that *baptizo* is used to designate the immersion of men or vessels in the sea or river so as to drown them—used to designate the action of plunging hot iron into water to cool it—used passively to express submerge, overwhelm, as with a flood, or care, or Holy Spirit.

Now let the reader note that cool, warm, color or stain, drown or confirm, are not given as *meanings*. They are not the import of the word—they indicate not the *action* of the

word, nor the direct effect of the action. The action is to *put within*—“intusposition” is that which is effected. Cool, warm, wet, stain, cleanse, purify, are but *consequents*, and must depend upon the *fluid or substance*, as *wet* or *dry*, *cold* or *warm*, *pure* or *foul*, into which the action indicated by *baptizo* tends. We may be immersed into a pool of filthy water or tar; and though immersed, yet not purified. Purify is not the import of the word. I may be immersed even in pure water, yet not cleansed; may be merely wet. Even if cleansed, cleansed would be a resultant, an *incident* of the clean water, and no more a meaning for *baptizo* than *wet* is for *sprinkle*.

Dr. Dale, with all his array of learning, has failed just here. He gives a consequent meaning, “enveloped.”

Mr. Heaton, in his vaunted discovery, has failed in the same way—by giving “drown,” “kill”—mere resultant meanings.

Dr. Edward Beecher, as we will show, fails in the same way by taking “purify,” a resultant and typical meaning.

Bishop Merrill does the same thing when

he hunts after typical meanings; as when he says, "There is still a religious idea, a consecration to a holy service"—the *import* of the *rite*—not the meaning of the word that designates the action of the rite. So with those who use *induct* as a meaning—a spiritual process—the *import* of the *rite*.

6. We are now prepared to say, to words and acts may be given a levitical or ceremonial import that may or may not be found in the natural tendency of the act indicated by the word. Thus is "sprinkling" of "sin water," "water of purifying" (Num. viii, 7), "water of separation" (Num. xix, 9), water of cleansing, translated "clean water" (Ezek. xxxvi, 25)—all the same fluid, made by steeping the ashes of a red heifer in ("*mayim hayim*") fresh, living, or pure water. The *sprinkling* of this fluid on a person or thing had no natural tendency to cleanse, and the same was true of the sprinkling of the fluid composed of water and blood, or of blood itself. But the sprinkling of each might and did have (as part of the ceremony) the ceremonial import of cleanse, of separation—separation of the person

from defilement, separation of the people from their sins. By the order of heaven such significance was given, and so by the order of heaven to baptism in water was given a similar ceremonial signification—separation from sin, separation of the penitent believer from his sins, separation from one kingdom into another, from the kingdom of Satan and of darkness into the kingdom of God and of light; also, the going down of the old man and the rising up of the new, death to sin and resurrection to a newness of life.

This manner of expressing ceremonial cleansing was not new to John. (See Lev. xi, 32.) As expressed in the Septuagint, the language is “the vessel shall be dipped into water;” also, the ceremonial cleansing of the leper (2 Kings v, 10,) was performed by “*dipping himself*” (see v. 14). See also Numbers xxxi, 23, “pass through the water.”

Stuart quotes from Heroditus an instance of an Egyptian who had touched a swine, and then going down to the river, he (*ebapse eauton*) “*dips himself* with his clothes.” What we mean to say is, John, by heaven’s au-

thority, took this ceremony, not to express mere ceremonial separation from physical impurities, but, in case of the penitent believers, to express *pardon, separation from sin*. Also, we do not mean to say that, as a natural result from dipping in clean water, there may not be some separation from physical defilement. What we mean to say is, that separation from defilement depends upon the incident of pure water, and is not a necessary result of the action indicated by the word *baptizo*. The import of the word is the action which the word designates—put within.

CHAPTER III.

“PURIFY.”

DR. EDWARD BEECHER, whilst he freely admits that the word *baptizo*, as used in the classics, does usually mean to “immerse,” “submerge,” yet he asks :

“Is there not another meaning derived from the *effects* of this act, in which the mind contemplates the effect alone, entirely irrespective of the mode in which it is produced?” and adds: “I contend there is, and that as thorough purification or cleansing is often the result of submersion in water, the word *baptizo* has come to signify to purify or cleanse thoroughly, without any reference to the mode in which it is done”—“the mind contemplates the *effect* alone, irrespective of the mode in which it is produced”—“that *baptizo* comes to have a generic import, and to be a perfect synonym to *katharizo*,” and, “as used in the Scriptures, means one thing—to cleanse, to purify.”

We reply :

1. An effect is not a *rite*. A rite is a “transaction,” “a religious performance.” (Webster.) Baptism is a rite, the initiatory rite of Christianity, a symbolic representation, and

as such it must include a *transaction*. But an effect, like induct, consecrate, purify, is not a rite, "a symbolic transaction."

2. Purify is not the *effect* of the action indicated by *baptizo*. The effect of that action is "intusposition," whiteness, as we have shown. Purify, as we have shown, will depend upon the medium or substance into which the action tends. Purify is not the import of the word any more than wet is of sprinkle. The command is, "Go, disciple all nations, baptizing them." The incident of water is to be learned afterward. The word has a definite meaning, *independent* of water, or blood, or fire. *Esthio*, to eat, *pino*, to drink, have definite, well-understood meanings; indicate the action to be performed independent of the bread or wine to be used; so of *baptizo*.

3. In the very nature and design of all correct language, it can not be true that a word shall, in the same period of time, be used in a specific and also in a generic sense when used to designate the *action* as a rite. To so use words would be to confound ideas and subvert language.

4. The Greek word to express the generic idea of purify, and then in familiar use, was *katharizo*, not *baptizo*.

5. In the institution of a religious rite like baptism, there must be not only a transaction, but a descriptive transaction, a word carrying in its own bosom the mode of its action. Had our Lord simply said, "Go, purify," the apostles might have required believers to pass through the fire, for this had been employed to effect purification. Had he merely said, Go, purify in or with water, then they might have enjoined washing of hands, for such had been employed as a symbolic purification. (Deut. xxi, 6-8; Matt. xxvii, 24.) Something more specific was necessary.

Mr. Beecher's own illustration of a rite shows that the word designating the action must be specific, carry in its own bosom a description of the act. Referring to the rite of sprinkling of blood, he says: "Here is a rite denoting remission of sins by sprinkling of blood." The word sprinkle designates not mere effect, but action, specific action, mode. So must every word designating a rite.

Again, we should discriminate between the *import of a rite* and the meaning of the word that designates the *action* of the rite. The import of the rite of circumcision is consecration to God; but consecration is not the meaning of the word that designates the action of the rite.

Separate, "cleanse," is the import of the rite of sprinkling, as "hearts sprinkled," cleansed, "from an evil conscience;" but cleansed is not the meaning of the word when used to designate the *action* of the rite. Overlooking this distinction is Mr. Beecher's mistake. So with Mr. Heaton, when he defines baptism as "causing a change," and adds: "It represents the great change of becoming a new creature." (Page 30.) But that which is *represented* by a thing is not the thing itself. The body and blood of our Lord are not the bread and wine that represent it.

Many persons suppose that in the phrase "rite of baptism," *of* has a governing force, and indicates that baptism is something separate from the rite. This is a mistake. The *of* in such case is simply expletive, and the phrase

the same as the rite baptism; like the genitive of designation in Greek—"City of Troy." Troy is not something different from the city and governed by of, but is simply equal to the phrase "the city Troy." So baptism is not a mere spiritual state, separate from the external rite, but is an external, visible act, with its implied spiritual consecration, the action of which is immersion.

Again, let the reader remember that the commission was not "Go, symbolize purification"—do anything with water which *he* may think is a symbol of purification; but the one positive command is either "Go purify"—or "Go immerse." But wetting the forehead is not a purification, nor a symbol of it. It is essential to a symbol that there be an analogy between the symbol and the thing symbolized. Between the baptism, the immersion and consequent emersion of a believer, and his death to sin and resurrection to a newness of life, we can see an analogy. Between the immersion of a believer and the washing away of sin we can see an analogy; but we can not see an analogy between the mere effect of wetting

the forehead and any of these states referred to. A bathing, an immersion, had often been employed to express a ceremonial cleansing. It had been used to designate purification and social justification. (Lev. xiv, 9; Num. xix, 8-19.)

Mr. Beecher, speaking of immersion among the Jews, says: "The practice of bathing or immersing to purify was common to a whole nation" (page 19), and as such the immersion had a ceremonial signification.

We do not grant that the one leading design of baptism was the symbolizing of purification. It was primarily a declaration of repentance. (Mark i, 4; Matt. iii, 6.) It was a profession of faith in Christ. (Mark xvi, 16; Acts ii, 38.) It was a solemn consecration to Father, Son, and Holy Spirit. (Matt. xxviii, 19.) It was a symbol of the remission of sins—"unto the remission of sins"—a symbol of pardon, and in this sense of the washing away of sin. (Mark i, 4; Acts xxii, 16.) Also with its burial and consequent emergence it was a symbol of death to sin and a resurrection to newness of life. (Rom, vi, 4.)

Also, baptism was emblematic of the overwhelming, copious, all-pervasive presence of the Holy Spirit. (Matt. iii, 11; Acts i, 5.) Dr. Beecher insists that the design of the baptism of the Holy Spirit was purification; that this was the point of contrast between John's baptism and the baptism of the Holy Spirit; that therefore the baptism of John could have been nothing more than a symbolic purification, a mere effect produced by water. Mr. Beecher's first error is in confounding the *fruit* of the Spirit with the *baptism* or personal presence of the Spirit. The second error is in taking the *import of the rite* for the meaning of the word designating the *action* of the rite.

The baptism of the Holy Spirit was not merely one of the *effects* of the Spirit, purification; but it was the actual, overwhelming, copious, all-pervasive presence of the Spirit himself. The baptism was a transaction—a copious gift of the Spirit. So John's baptism was not the mere effect of the rite, but the rite itself; it was a transaction—the transaction which the word indicates when used to designate action—an overwhelming with, or

submergency in, water—a symbol of that other transaction, the overwhelming with the Holy Spirit, a submergence in the Holy Spirit. The great end, even of the baptism of the Spirit, was not chiefly that of purification. Those to whom the baptism of the Spirit was promised were already spiritually clean. “Ye are clean through the words which I have spoken unto you.” (John xv, 3; xiii, 10.) These disciples needed something more than a mere changing of purpose by the Spirit and truth of God. They needed, as preparation for their great work, the all-pervasive presence of the Holy Spirit himself—results of whose presence and power would be recollection of truth, illumined understanding, light of the glory of God in the face of Jesus Christ, increased love, assurance of faith, courage and boldness with which to preach the word of God. The baptism was not one of these effects, nor all of them together, but the bestowment, the all-pervasive presence of the Holy Spirit himself—a transaction.

Mr. Heaton makes a like mistake with Mr. Beecher when he takes “inspire,” “illumine,”

as the meaning of baptize, when such was only one of the results of the baptism of the Spirit.

We may now sum up the preceding by saying, a word used to designate a religious rite may have

1. Its common proper meaning—the meaning the word commonly had *when* it was first used to designate the *action* of the rite.

2. The word may have a resultant or consequent meaning—the meaning which designates the result or consequence of the action.

3. The word may have a typical meaning—the meaning which is the well-known import of the whole rite. Whilst each of the two latter meanings is appropriate in its proper sphere, neither may ever be used as meanings for the word when the word is used to designate the *action* of the rite. Overlooking this truth is the cause of almost all the confusion on the subject of baptism.

In the light of the preceding we may make a brief allusion to the recently expressed opinion of Prof. L. L. Payne, of Bangor Theological Seminary, and we make the allusion because he represents the position of thousands.

In a recent lecture to his class in Church history, he is reported through a Christian journal as saying: "Immersion was the apostolic and primitive mode of baptism," and that "sprinkling was not allowed until the fourth century," and "then only in case of sickness," when there was fear the patient would die without his sins being washed away. Whilst Prof. Payne admits that "immersion was the primitive practice," "that no matter of Church history is clearer,"—"the evidence is all one way, and all Church historians of any repute agree in accepting it," yet he does not accept the conclusion of Rev. A. L. Park, "that we ought then to give honor to the original mode of baptism, both by our preaching and practice." In reply and in defense of sprinkling as a mode, Prof. Payne says: "The essence of baptism is not in the water used, which is merely a sign, but in that which is signified, namely, the spiritual cleansing." The error of the Professor is that of many. He substitutes the *import of the rite*—regeneration—for the rite itself. He might as well say consecration was the essence of circumcision, and the

Jew might just as well scratch the forehead of the child—saying, “the form of the rite is nothing.” In such a case he would omit the rite and do something else.

Continuing his defense in substituting sprinkling for baptism, he says, “The essence of the sign employed is not in a mere *quantity* of water used, but in the fact that *water* is used as being an instrument of outer cleansing, and so a good symbol of the inward cleansing from sin”—another error of the professor, and a very common one. We remark: Water, mere water, never was a symbol of outward or inward cleansing. Dipping in water has been. (See Lev. xi, 32; 2 Kings v, 14). Naaman dipped himself seven times.

Nor was, nor is *sprinkling* of *mere* water a symbol of outward or inward cleansing. I may sprinkle mere water on a man, and as a result he may be cooled or wet, but not cleansed. The sprinkling of the “water of separation,” or what was the same, the “water of purification,” was a part of the ceremony of cleansing, but not the sprinkling of *mere*

water, or “pure water,” as it is sometimes exultingly called.

Prof. Payne would be shocked at the impiety of a Roman Catholic, if the latter should talk about the Lord’s supper as he does about baptism. Suppose the Catholic should say, “The essence of the sign employed is not in the quantity of wine used, but in the fact that wine is used,” and therefore I will simply stain the foreheads of communicants with wine; or I will sprinkle a little on the people as blood was sprinkled on the people under the Mosaic dispensation. Prof. Payne would say such usurpation is not only impious and dangerous, but fails to express a leading design of the rite—feeding upon Christ, communion, common participation with him. So is it with these devices of sprinkling and pouring, not only unauthorized, unwarranted assumptions, but they fail to symbolize the doctrines of death to sin, and resurrection to a newness of life—the resurrection of our Lord, and our own resurrection.

Again, the professor talks about the “form of the rite being subject to the laws of Chris-

tian liberty," and in defense of this position quotes the words of John Calvin :

"It is a matter of no importance, whether we baptize by entirely immersing the person baptized in the water, or only by sprinkling the water on him ; but according to the diversity of the countries this should be left free to the Churches. For the sign is represented in either. Although the mere term baptize means to immerse entirely, and it is certain that the custom of thus entirely immersing was anciently observed in the Church."*

Here is a concession that "baptize" means "immerse," and, therefore, that when our Lord said : "Go, disciple all nations (*baptizantes*), baptizing them," he enjoined immersion. No exceptions were made for climate or season ; and now just as conscientious temperance men provide, even at cost and pains-taking, the unfermented juice of the grape, rather than logwood and whisky, so we should, as climates and seasons demand, provide neat, comfortable baptisteries, and foster the wholesome habit of doing in all things what our Divine Lord has commanded—immerse.

* Richard Watson takes a like position—see his "Theological Institutes," page 445.

Using our liberty to do something else than that which God has commanded is simply disobedience to God, impious in act, and of dangerous tendency, opening the way, as it does, for illimitable usurpations.

The reader may say, “mere form is nothing.” We reply, the spirit of obedience to God, faithfulness to his institutions and their sacred import, is something in the Divine mind, and to us it ought to be.

Moses Stuart, after his own concessions as to the import of *baptizo*, quotes the words of Calvin as above, and adds : “ To this opinion I do most heartily subscribe ;” and proceeds to give reasons—“ The rite, he says, is merely external.” We reply, “ It is more. It implies spiritual, internal consecration.” Mr. Stuart might have said concerning circumcision what he has said concerning baptism; but to Abraham that would not have been a reason why he might do some *dissimilar* act. Mr. Stuart might now say the same concerning the Lord’s supper; but to a true Protestant that would not be a reason why he might now merely “ *offer*,” and not specifically “ eat bread ”

and “drink wine.” Whilst the Lord’s supper is eminently spiritual in its design, it is also external in its mode, and specific in its action; so is baptism.

Mr. Stuart’s second point is, “That no injunction is anywhere given in the New Testament respecting the manner in which this rite is performed.” He might have spoken just as absurdly concerning sprinkling under the Old Testament dispensation. The very word designates *manner*. Mr. Stuart very irrelevantly refers to the reclining position of the disciples at the time of the first observance of the Lord’s supper, and to the observance in the night season, and asks:

“Why do you not plead for its celebration by night, and this, too, in a reclining posture. You regard none of these circumstances. How, then, do you obey the command of Jesus: ‘This do in remembrance of me?’ ”

We reply, 1. By doing what our Lord commanded, “eat bread” and “drink wine.” 2. There is no command as to the “circumstances” of time or posture, as to sitting, standing, kneeling, or reclining; but there is

as to *eating* and *drinking*; “this” “do.” The futility of Mr. Stuart’s objections are surprising, and yet hundreds make them.

Mr. Stuart appropriately urges that we keep before our minds the “symbolical import of the rite.” But we add, the import of the rite is not the meaning of the word that designates the action of the rite. Also, exact conformity to the external act does not in any wise detract from the “symbolical import of the rite,” but rather heightens and intensifies it; and that is a reason why we insist that all do literally and specifically what our Lord commanded—immerse.

CHAPTER IV.

EN AND EIS.

THE use of the Greek prepositions *en* and *eis* in connection with *baptizo* may serve to throw additional light on the import of the word. The word *baptizo* is almost uniformly followed by (*en*) in, or (*eis*) into, and not by (*sun*) with; once, remotely, by *epi*; and that not in the sense of with, but upon. (See Acts ii. 38.)

This uniform use of the prepositions shows that the design of the writers was not to express action *upon*, nor mere instrument *with*; but medium *in* which the action was performed, and often *relation* into which it tends.

That those who gave to us our present translation so understood the import of these prepositions is clear from their own translation. In Mark i. 5, we have these words: "And all were (*ebaptizonto en to Iordane potamo*) baptized in the river Jordan," not *with* the river Jordan. In verse 9 of the same

chapter we have, “And Jesus came from Nazareth, of Galilee, and was baptized by John (*eis ton Iordanen*) in the Jordan.”

The well-known meaning of *eis* is *into*. If the object forbid entrance, then the word may be rendered *to* or *unto*; but if the object does not forbid entrance, then the natural force of *eis*, “from without to within,” holds; and “*eis* and the accusative case following verbs of motion indicate that into which the action tends.” Perhaps no rule in the construction of the Greek language is more certainly true and established than this. So irresistibly true is the rule, that many pedo-baptists admit that the construction in Mark i, 9, shows that our Lord, in his baptism by John, was “*put into the Jordan*,” “immersed in the Jordan;” and the word here meaning immerse, it certainly in the fifth verse of the same chapter means the same thing; and that John immersed the people there referred to.

The same transaction being referred to in Matthew iii, 11, the word means the same. This is the natural construction, and the one, I presume, every Greek scholar would give,

uninfluenced by a theory or previous education.

It is frequently said : “ Whilst *eis* before the accusative case indicates the object into which the action tends, yet in the New Testament the action is not into water, but into repentance and into Christ.” We reply :

1. *Eis* may at one time indicate the direct medium or object, *even water*, into which the action immediately tends; as, “ Jesus came, and was baptized (*eis ton Iordanen*) into the Jordan.” (Mark i, 9.) Take a different example: “ One that dippeth with me (*eis to trublion*) into the dish,” not at the dish. (See Mark xiv, 20 ; Matt. xxvi, 23.)

2. *Eis*, at another time, may indicate the *object for which* the action is performed, the *relation or condition into which* the action brings the person baptized. Thus John said, “ I, indeed, baptize you (*en hudati eis metanoian*) in water into repentance.” (Matt. iii, 11.) Here *en* indicates the medium in which the action is performed, *eis* the *end* to which the action tends, the relation into which the action brings the person baptized;—“ baptize into the

obligations incumbent on a disciple." (Robinson.)

Like to this is the phrase *baptizontes autous eis to onoma tou Patros*. (Matt. xxviii, 19.) As Stuart suggests, the word *onoma*, name, is here used as an expletive, as the word *shem* in Hebrew often is.

In baptizing proselytes, if the proselyte was to remain a servant, the relation was expressed thus: *tabal bshem aved*, baptized into the name of a servant, *i. e.*, into the relation of a servant. When the word name, as Robinson suggests, is omitted, the *relation* is implied, and *eis* may indicate coming into that relation. When the name is omitted, as it often is in our version, the import of *eis* is often rendered by *unto*, thus: "I, indeed, baptize you *unto* repentance," "baptized *unto* Moses," not literally into him. The proselyte servant was not brought by his baptism *into* another person, his master, but *unto* him, or into the relation of a servant to him.

We have a similar construction in Romans vi, 4. Here *eis* indicates relation, "baptized *into* Christ," *i. e.*, into the relation of disciples

to Christ,—“into his death,” *i. e.*, into the relation of dead ones with him—he for sin, we to it.

Like to this is the exposition of Acts ii, 38: “Baptized into the remission of sins,” into the relation of forgiven ones. It is evident that neither repentance nor baptism can bring us literally into the act remission. That is God’s act. But repentance can bring us into such relation to him, such a moral, spiritual oneness with him, that he can meet us and forgive.

Baptism is declarative of the two facts—repentance on our part and forgiveness on God’s part; and thus both repentance and baptism are (*eis*) to the end remission of sins—the one absolute, the other relative; the one makes us in purpose right before God, the other before our own souls and the world. Neither we nor the world can have any assurance that we are in a salvable state, only as we and the world can see the fruits of righteous obedience. “By their fruits ye shall know them.” “He that doeth righteousness is righteous:”—not that the mere doing makes us righteous, but the

objective doing is the evidence of the subjective feeling and willing.

Baptism, then, is like any other work of obedience; it evidences the faith within. It has this preëminence: it stands at the head of Christian doing; it is a first fruit or pledge—representative of the future life. Hence, in the New Testament, the intimate connection between baptism and salvation. “He that believeth and is baptized shall be saved”—he that has faith, that evinces itself in the works of obedience, shall be saved. Repentance and baptism, then, are (*eis*) to the end remission of sins—into the relation of forgiven ones.

Eis, then, shows relation. The object may be the medium or substance into which the action immediately tends, or it may be the relation into which the rite brings us as disciples or forgiven ones.

We may add in the language of Professor Kendrick, “Prepositions are flexible things.” Sometimes they enter into the composition of words. Other words reject them. Sometimes they follow a verb, at other times the same word may be used, and in reference to

the same transaction, and the preposition left out.

Sometimes one preposition, as *eis*, will follow, and at another, another preposition, as *en*, will follow, and the same verb and in reference to similar or the same transaction, as, “Dip his finger (*eis*) into the blood” (Lev. ix, 9); “that thy foot may be dipped (*en*) in the blood of thine enemies” (Ps. lxviii, 23). Again: “One of the twelve dippeth with me (*eis*) into the dish” (Mark xiv, 20);—“he that dippeth his hand with me (*en*) in the dish” (Matt. xxvi, 23.) So we use in and into.

Moses Stuart has given many examples where *eis* before the accusative is used like *en* before the dative case, and refers to John ix, 7; John i, 18; Mark ii, 1; xiii, 16; Luke xi, 7; Acts xviii, 21; Mark xiii, 9.

In such case we say in English dip *in*, as dip in the wine, immerse in the Jordan.

It has been observed that in classic Greek *eis* does not often follow *baptizo*. True, and for the reason that writers in classic Greek relied upon the *cases* to express relation. As

the language changed, there was a more frequent use of prepositions. Winer says:

"The construction with a preposition doubtless attracted the New Testament writers, through the influence of the explicit and graphic idiom of their vernacular tongue."

Luke, who, of all the evangelists, wrote the purest Greek, uses the dative without a preposition more frequently than the others.

Rev. I. E. Heaton thinks he has discovered a new and decisive use of *eis*. The reply of Rev. B. U. Watkins is so pertinent and effective that I append it:

"*Dear Brother Heaton*:—The gist of your theory is this: that *eis* coming before an accusative preceded by a simple verb, the motion of the verb stops at the edge or border of such object, and entrance is precluded. This is surely what you mean when you say there is no more Scripture for *going into the water*, than for 'not eating meat on Friday.' Now, Brother Heaton, stand up to this, like a man, and this controversy can soon be decided.

"The preposition *eis* is met with some sixteen hundred and twenty-nine times. In canvassing the first two hundred and forty-six examples, you will find one hundred and forty-four which defy your assumption. And only ten you can legitimately claim, and they, having no connection with baptism, are entirely irrelevant to the question in

hand. What would you say to me, if I should tell you that *baptizo* can not mean *sprinkle*, because *raino* and *rantizo* always have that signification? Would you think such an allegation a new and decisive evidence of immersion? This evidence is precisely of the same sort as that you urge. Let *eiserchomai eis* occur as often as it may, and let its meaning be as uniform as possible, so long as it is not connected with baptism it is entirely irrelevant. But if you can prove that the non-repetition of the preposition precludes *going into* the water, here may come an important phase of the controversy.

"It is admitted that *eisporeuomai eis* means *going into* very definitely. But it is not true that *poreuomai eis* negatives entrance. There are one hundred and fifty-one examples of simple *poreuomai* in the New Testament. This verb is frequently followed by *eis*, but not in one single case does your argument hold good. Under this verb, one of your own choosing, the notion of *going into* is never excluded, but always strongly shown as such connection.

"Your second word, *embaino*, never having any thing to do with *going into* any substance whatever, except *into a ship*, I can hardly see why you introduce it at all, except it be to darken counsel with words.

"The uncompounded *erchomai*, the last verb you claim as belonging to your discovery, is found some five hundred times in the four gospels and the Acts. It is followed by *eis* seventy-five times. And seven of these examples you can claim, and sixty-eight are uncompromisingly against you.

"It has been already laid down as a canon, that *eis* connects verbs of motion with the object toward which it tends, whether such motion terminates in an *intusposition* or not. But since so thoroughly canvassing this question, I find the canon belongs rather to the classics than to the sacred dialect. And the exceptional cases you quote and claim are not sufficiently numerous to create an idiom, but should be classed under* the head of exceptions merely. There are multitudes of examples where the action of *erchomai* stops short of an *intusposition*. But in such cases, the connectives are almost uniformly *epi* or *pros*.

"Thus, Philip and the Ethiopian came to (*epi*) a certain water. But when baptism took place, they both went down. (*katabaino*) into (*eis*) the water, not (*epi*) to the water. If the historian had wished to express the thought you indicate, he would have continued the preposition *epi*. They were both up in the chariot, and *katabaino* is the only Greek word I can now call to mind competent to express this descent. If this descent stopped short at the edge of the water, I freely admit it is rather favorable to your theory, and adverse to mine. But what evidence have you of your favorite notion? The circumstances of the case are thus: *Eis* is here used, which means *into* sixty-eight times, to seven where it merely means *to*. Now, my brother, how about the uniformity of an idiom based upon seven examples, with sixty-eight exceptions?"

EN

We now notice the assumption that “*en* is locative, indicates the instrument—that it never designates motion, never points out the enveloping object.”

That *en* is often locative, governing a dative of place, is true, and should, in such case, be rendered *in*; as “The voice of one crying in the wilderness.”

That *en* used with a dative of instrument may often be rendered *with*, or *by*, is also true.

That it may also indicate the object *within* which an action is done, and even into which the action tends, is just as true, and still more common.

Professor Loos remarks:

“This preposition occurs between two and three thousand times in the New Testament, and in six-sevenths or more of all the cases it retains its direct, simple meaning of *in*; the same is largely true in its profane use. The use of *en* to denote that *in* which an action is performed is one of the commonest uses of this word in Greek, and its normal use, whether it is used *often* with *baptizo* or not.

“In the New Testament, as abundantly as in the classics, the element of the baptizing is indi-

cated as distinctively by the dative with *en*, as the general rule, and a few times by the simple dative, as if *eis* were always used. *The fact of usage outside of the New Testament is, that the element of baptizing is indicated by the dative with or without en almost FOUR TIMES as often as by eis with the accusative; the simple dative alone occurs twice as often as eis; with the Greek Fathers en is the rule.*"

Take a single instance. Basil, in his comment on Rom. vi, 3, says : "*osper ho sideros baptizomenos en to puri*, as steel immersed in the fire." Evidently *en* shows the relation of fire to immersed—that into which the action tends—the enveloping medium.

Winer says :

"The dative, in a wide and general sense, is called the *casus instrumentalis*. For the simple dative, denoting the material or essential *medium* (*helfsmittel*) by means of which an action is performed, we have the prepositions *dia* or *en*; also *meta*. This stands, instead of *baptizesthai hudati*, usually *en hudati*, in water (Matt. iii, 11; John i, 26-31), but also *en pneumati*."

Whilst, then, in the use of the dative, with or without a preposition, the idea of instrumentality may often be retained, yet still more often,—not in the sense of a mere instrument with which, but to indicate the element *in*

which any thing is, or is done—the element of the immersion; and a verb of motion like *bapto* or *baptizo* shows that the action is into the enveloping medium. Many examples from the Old and New Testaments may be adduced. Naaman dipped himself (*en Iordanē*) in Jordan. (2 Kings v, 14.) Ruth dipped the bread (*en to oxei*) in the vinegar. (Ruth ii, 14.) “He took a mattress, and (*ebapsen en to hudati*) dipped it in water.” (2 Kings viii, 15. See also Deut. xxxiii, 24; Ps. lxvii, 23; Matt. xviii, 6; John v, 4.)

It is especially assumed that the dative case, without a preposition, as in Luke iii, 16, never denotes that in which a thing is done, but denotes that by means of which a thing is done. The first part of this assumption is an error, as Moses Stuart has shown in his treatise on baptism, page 81, edition published by Graves & Marks. He there shows that the “classical writers have expressed themselves in different ways when employing the words *bapto* and *baptizo*.”

After noticing the use of the genitive without a preposition and the dative with a prepo-

sition, he then gives cases of the dative without a preposition, as :

Aristophanes : “They dip the wool (*thermo*) IN warm water ; dative without *εν*. ”

Heraclides : “*Hudati baptizetai.*”

Strabo : “Dipped (*oistois*) in the gall of serpents ; dative without a preposition.”

Yet every man can see, even by Stuart’s translation, which here is faithful, that the action is *into* the water and *into* the poison, just as clearly as if the case had been expressed with a preposition, and *en* or *eis* had been used.

Winer, speaking concerning the dative, says :

“In Greek the dative is the more *comprehensive* in its import, because it represents the *ablative* also, which in Latin is a separate case.”

Again he says : “Sometimes we find in parallel phrases a preposition now inserted and now omitted. This difference in phraseology does not affect the sense, but each form of expression arose from a different *conception*. *Baptizein en hudati* signifies, *baptize in water* (immersing); *baptizein hudati*, *baptize with water*. Here, as in most other passages, the *identity* of the two expressions in *sense* is manifest.” (Page 412.)

The difference of phraseology arising from difference of conception, the sense, the meaning is the same, “immersing.” This is strong authority.

It is often said, “We have a rule in grammar declaring that the dative without a preposition denotes instrument with which a thing is done.” True, and yet, as shown by Winer, this may be the *enveloping* instrument, that *within* which the action is done.

That *hudati*, the simple dative, following *baptizo*, often indicates the enveloping instrument, the medium into which the action tends, is as certain as when followed by *en hudati*. Both forms of expression are often used in reference to the *same facts*. In Matthew iii, 11, and John i, 26, it is said of John that he baptized “(*en*) *in* water.” Luke iii, 16; Acts i, 5, and xi, 16, it is said, “John baptized *hudati*,” the simple dative. Do the two forms of expression, used of identically the same fact, not express the same act?

“In Luke xvi, 24, as found in *Codex Sinaiticus*, we have ‘dip the tip of his finger (*hudati*) *in* water.’” (Professor Loos.)

No one will pretend to say that this should be rendered *sprinkle with* water. Here the simple dative expresses “in water.” The context will not allow any thing else, and settles the question of grammar.

Professor Loos, showing how the early Greek copyists of the New Testament understood the substantial oneness in meaning of the two forms of expression, refers to the various readings of the manuscripts of these texts, and says :

“In the common Greek text, in *Mark i, 8*, we have, ‘I, indeed, baptize you *en hudati*,’ *in* water; in the *Cod. Sinaiticus* it is simply *hudati*; in the *Textus Acceptus* and in the *Sinait. Codex* we have, v. 8, ‘But he shall baptize you *en, in*, the Holy Spirit;’ in the *Vat. Codex*, the simple dative. These and similar cases show that the Greek copyists regarded these forms as the same thing.”

The professor adds examples from the classics :

“*Homeric Allegories*, ch. 9: ‘Since the mass of iron, drawn red hot from the furnace, is baptized (plunged) *hudati*, *in* water,—the simple dative. Is there any possible doubt as to what the simple dative means here?

“*Alexander of Aphrodisias, Medical and Physi-*

cal Problems, i, 28 : ‘They have the soul very much baptized (immersed) in the body.’ The simple dative again, *to somati*. To show what this writer means by this, we quote from him a parallel passage, same work, ii, 38 : ‘Because they have their nature and perceptive faculty baptized (immersed, buried) *in the depth of the body*,’ *en to bathei tou somatos*. It is evident that with this writer *to somati* is precisely equal to ‘in the depth of the body.’ It is certainly beyond dispute what *baptizo* with the simple dative means here.

“Chrysostom, on Ps. vii, sec. 14 : ‘For he (Absalom), indeed, desired to baptize (plunge) his right hand in his father’s neck,’ *laimo to patriko*, the simple dative, the dative or ablative locative. Is this clear? Could it be clearer if *eis* or *en* were used? Or would the meaning be different?

“Look at the following cases :

“Clement of Alexandria says, Pædagogues 1, 2, ch. 2 : ‘For drowsy is every one who is not watchful for wisdom, but is *baptized* (plunged) by drunkenness into (*eis*) sleep.’

“Eventus, of Paros, in an epigram, says of Bacchus that he ‘baptizes (plunges) in sleep, neighbor of death.’ Here *hypno*, sleep, is the simple dative.

“So Heliodorus, Ethiopics, 1, 4, c. 17 : ‘When midnight had plunged (baptized) the city in sleep,—again the simple dative *hypno*.

“Now, here are three cases precisely alike as to expression and meaning. In the first *eis* connects *baptizo* with sleep; in the other two, the simple da-

tive limits the verb. Is there any doubt as to the meaning of the latter two forms, and do they differ from the first?

“In the Christian Father, Libanius, we have the expression, ‘Baptized in ignorance and unwilling to emerge.’ The latter part shows what the first part of the statement means; *agnoia*, ignorance, is the simple dative.

“Isodorus says similarly, ‘Baptized in ignorance, *amathia*,’—simple dative. So Clement of Alexandria.

“Chrysostom: ‘Baptized (buried) in ten thousand sins.’ So we sing, ‘Buried in sorrow and in sin.’ ”

CHAPTER V.

FIGURATIVE USE.

A CAREFUL consideration of this will aid us in determining the import of the literal. All figurative language must have two characteristics:—the one is analogy, the other is force, vividness.

1. There must be analogy. The figurative must find its analagon, its imagery, in the literal, or it can not be understood or explained. If the sense, or imagery of figurative baptism be that of scattering in particles, then we must find this in the action of the literal. If the figurative sense be that of burying or overwhelming, then the literal must be such; the one must find its counterpart in the other.

We here remark, the figurative is not a figure of a figure—a mere effect, as symbolized purification; but is a figure of the *literal*. Purifiers do not pretend to purify literally—only symbolically, figuratively. Immersionists immerse, submerge, overwhelm literally;

and when they speak of spiritual or figurative baptism, they have before their minds an effect upon the soul by the Holy Spirit similar to that upon the body when submerged in water. Even pedobaptists concede this.

Moses Stuart, speaking of this baptism of the Spirit, says: "The basis of this usage is very plainly to be found in the designation of *baptizo*, of the overwhelming, *i. e.*, of the surrounding on all sides with a fluid."

Robinson, in his Greek lexicon, on the word *baptizo*, referring to the baptism of the Spirit, says: "The phrase is used *metaphorically*, and in direct allusion to the *sacred rite*—to overwhelm, richly furnish with all spiritual blessings,"—bringing the soul (willingly) into entire, sweet subordination to the divine.

This baptism in Holy Spirit was before the mind of John when he said to the multitude: "I indeed baptize you in water, but he that cometh after me shall baptize you in the Holy Spirit and in fire."

Cyril, of Jerusalem, said: "As he that goes down into the water and is baptized is encompassed on all sides by the waters, so

were they completely baptized by the Spirit. The water envelops externally; but the Spirit baptizes, and that perfectly, the soul within.” (Conant, p. 69.)

There is, then, an analogy between the figurative and the literal, and the imagery of the figurative shows what the action of the literal must have been.

The second characteristic of figurative language is force, vividness. Thus we say of Christ, “He is the Lion of the tribe of Judah.” The lion is strong and bold, the prince of beasts. The figure has force. And so is the expression immersed in, overwhelmed with Holy Spirit; but sprinkled with the Holy Spirit would be a weak, belittling expression, and therefore can not be the literal from which to take the figurative.

The reader may reply, “I would not say sprinkled with the Holy Spirit.” Why not, if sprinkle be the act of a literal baptism? The literal ought to furnish a fit analagon for the figurative.

Do you say, “I would say purified with the Holy Spirit?” But you have no such *literal*.

You do not pretend to purify literally—only symbolically. But a figure is not a figure of a figure, but of the literal.

Again, as shown in a previous number, purification was not *the* end to be attained, for these apostles, who were now to receive a baptism of the Spirit, were already spiritually cleansed. Our Lord had said to them, “Ye are clean through the words which I have spoken unto you.” But they needed such a measure of the Holy Spirit as would enable them to speak the word with great boldness, clearness, and power.

To this end they needed that measure of the Spirit that might be properly termed a baptism, an overwhelming measure. In such a figure there was force and fitness, just such as the Holy Spirit might use.

Another effort is made for sprinkling or pouring water by saying, “The Spirit is represented as descending upon us, as applied to us; not as that into which we are immersed.”

We reply, if there be any force in this position, it rests upon the assumption that the Greek preposition *en* must be so construed

as to indicate instrument *applied*, as sprinkled or poured upon, when, as we have shown, in such connection it may properly designate the instrumental *medium in which* an act is done.

In these cases referred to, and in 1 Corinthians xii, 13, *en*, following the passive form of the verb, clearly shows the relation of water and Spirit as the instrumental medium in which, or with which, the envelopment is effected.

We may here call the special attention of the reader to the fact, as seen in the context, that the design of inspiration is to direct attention to the *power or effect* of the Spirit upon the soul of man, and not to the way he comes—*manner of approach*, as on or under; and especially not to the *manner in which water* is to be applied. How ridiculous it would be to say that, because the Spirit is represented as springing up in us as a well of water, that therefore in baptism water must be put under us and made to spring up in us; or, because by the same Spirit we are represented as filled with the Spirit, that therefore in our baptism water must be poured into us, and we be literally filled with it!

The truth is this : the personal presence of the Holy Spirit is presented under different figures, *according to the aspect of the writer at the time.* When seen as a never failing, satisfying source, it is described as a well of water springing up unto everlasting life. (John iv, 14.) When seen as a flowing source of joy, the Spirit's presence is compared to a river flowing from our *inmost being.* (John vii, 37.) When the Spirit is seen as something eagerly received, the reception is compared to a "drinking in." (1 Cor. xii, 13.) When seen as descending upon us with overwhelming, all-pervading power, that presence is spoken of as a baptism, as in 1 Corinthians xii, 13.

There is here evident allusion to the same baptism of the Spirit as witnessed on the apostles on the day of Pentecost; also at the house of Cornelius and on those Paul baptized at Ephesus; for there is here reference to the same gifts. Whilst these Christians at Corinth had, by their water baptism, been brought into the one body, they were by this baptism of the Spirit sealed as such.

I do not regard this text as alluding to regeneration or spiritual induction into Christ, and this as the meaning of baptism, as some do; but to a fulfillment of that promised bestowment (Acts ii, 39,) which came after their regeneration and baptism. Whilst regeneration and induction into Christ was instantaneous and prior, this was a *continued sign of divine presence*. A little sprinkling could not be a fit analagon for this overwhelming presence. Nothing but an overwhelming tide can furnish a suitable analagon for the figure our Lord employed when he said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished." Again: "Are ye able to drink of the cup I shall drink of, and to be baptized with the baptism I am baptized with?" (Matt. xx, 22.) There was before him no rite of consecration nor of spiritual purification; there was before him an overwhelming of sorrows and trials. At the time of his great sorrow and trial he said, "My soul is exceeding sorrowful, even unto death." Barnes, in his notes on this passage, after stating that the cup evidently refers to trials

or sufferings (see John xviii, 11), says : “The phrase, ‘the baptism that I am baptized with,’ evidently refers to the same thing”—suffering—and paraphrases it thus : “Are you able to be plunged deep in afflictions, to have sorrows come over you like water, and to be sunk beneath calamities as floods in the work of religion?” The figurative use of the word here unquestionably shows what the literal was. Can any thing be more certain?

Again it is said : “There was also to be a baptism ‘with’ or in fire—that surely the persons baptized were not immersed in fire.” We reply by asking :

1. Does the fire mean hell-fire ? So Stuart, Robinson, Turney, and many others think ; that “whilst some of John’s auditors would be immersed in Holy Spirit, the ‘generation of vipers’ would be immersed in hell-fire.” It is worthy of note, that when the disciples alone are addressed, as in Acts i, 5, fire is not alluded to, and that in every other part of that third chapter of Matthew where fire is alluded to, it is in reference to the punishment of the wicked. If this be the allusion, then the bap-

tism in both instances was a submergence, an overwhelming—one in Holy Spirit, the other in hell-fire.

But many insist that the class to be baptized in fire were those baptized in the Holy Spirit, and that the baptism of fire was the lambent appearances seen on the head of the apostles on the day of Pentecost. We reply:

(1.) A sitting upon is not a baptism.

(2.) The tongues seen were not of fire, but only something “like as to fire”—the mere symbols of power to speak with tongues.

(3.) Those who were to receive a baptism of the Spirit were not merely a few apostles, on the day of pentecost, but also persons in the house of Cornelius, Acts x, 45, xi, 16 ; and the Church at Corinth, 1 Cor. xii, 13 ; at Ephesus and other places—a *real presence* in the hearts and lives of *many*.

2. If the allusion be to trials, sufferings, under the figure of fire, as in Isa. iv, 4, or Luke xii, 49–51 : “I am come to send fire on the earth,” etc.—if this be the meaning, then the thought is similar to, or the same as that referred to in Matt. xx, 22, when the manifest

overwhelming of sorrows is referred to—a baptism of sufferings, of trials,—possibly judgments on the Jewish nation.

Others insist that the language is figurative, and means love—"wrapped in a flame of love," shed abroad by the Holy Spirit. Others insist that the word fire is used metonymically—equal to purify; as when metals are passed through fire to purify them. In either case the figurative indicates what the literal was—an immersion, a submergence.

The reader can see that in the many views every one has to imply a submergence, and that sprinkle or pour would destroy the *force* of the figure.

Our own opinion is that the word fire, as here used, refers not to hell-fire nor lambent flames on the heads of the apostles on the day of Pentecost, but was used, as we frequently see other words, *intensively*; that whilst there would be a baptism of the Spirit, a personal presence, overwhelming and all-pervasive, there would be, as effects of this, light life and glory, making the recipients flames of light and refining power.

BAPTISM AN ANTITYPE.

1 Pet. iii, 21: “The like figure whereunto baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Jesus Christ.”

There is here a clear allusion to the rite of baptism, and the water of the rite; for, as Barnes suggests, the *relative*, whether it be (*ὅ*) which, or (*ᾧ*) to which, evidently refers, not to ark, but *water*, with which it agrees in gender.

The original word (*antitupon*), translated figure, is more literally and correctly rendered antitype. A “figure” is not always an antitype.

The original word *eperotema* is properly rendered “answer,” response; and the word *suncidesis* means literally, within-knowledge, perception, consciousness—used to express judgment, 2 Cor. iv, 2, 5, 11; conscious consecration to God, Acts xxiii, 1; with this a feeling of approval, 1 Tim. i, 5, 19.

In the text under consideration the word

is used to express approving, conscious consecration to God ; and the whole verse may be thus paraphrased—“ To which (water) the antitype, baptism (not the mere ceremonial washing for putting away the filth of the flesh, as among the Jews, but true baptism, including, as it does, an approving consecration to God, moved by faith, ‘and a lively hope,’ begotten by the resurrection of our Lord), saves.”

The reader will see that the baptism consists not in the mere outward act, nor in the *mere internal spiritual state*; but, like confession, implies *both*; and *both* moved by faith in the resurrection of our Lord—such baptism may be said to save,

1. Relatively, as the water saved Noah, not as that in consequence of which his sins were remitted. These had been remitted before; but the water saved Noah by translating him from the old world into the new—from his relation to the wicked to his relation to the righteous. So baptism saves us, ritually, by translating us from the old world into the new,—from our association with the wicked into our association with the righteous.

2. Baptism saves us subjectively by its spirit of true consecration to God, just as any other inward grace does. Thus we are said to be “saved by hope”—Rom. viii, 24—so baptism, involving, as it does, conscious devotion to God, a consciousness that we have now performed the completing act of our confession, and come within the walls of God’s holy covenant, saves; imparting, as it does, a sense of confidence and rest. Baptism is in this respect like confession—“With the heart man believeth into righteousness; and with the mouth confession is made into salvation”—into a state of conscious rest and security in God’s promised grace and salvation.

3. Baptism saves typically. The water of the flood, as we have seen, is the prototype, baptism the antitype. If a type, then it is not a *mere spiritual feeling*—a mere good conscience—not a mere spiritual state, as regeneration or induction; but is such a visible transaction in water as can be a type—not a mere *symbol* of purification; nor even of the washing away of sin, but a type—an antitype—an antitype that saves, through the “resurrec-

tion of Christ." To do this it must be not a mere antitype of the flood, but also a *type* of our resurrection, for an antitype may become also a type of a future object. Thus, whilst the tabernacle was an antitype of the type shown to Moses in the Mount, it also became a type of the future temple and future Church. So this antitype baptism is also a type, a type of our future resurrection; and "saves," typically, "by giving us assurance that we shall be saved from the grave, through the resurrection of Jesus Christ, emblematically represented in baptism." (Macknight.) Similar in thought is the expression of Paul (1 Cor. xv, 29), "else what shall they do who are baptized for the dead"—"for the hope of the resurrection of the dead." (Barnes.) Neither sprinkling, pouring, nor washing can be an antitype of the flood, nor a type of our future resurrection.

Also the fact that the apostle refers to baptism as "not a putting away of the filth of the flesh," is evidence that the baptism was not by sprinkling. It was only some *similar* act to baptism that could have been mistaken for

a putting away of the filth of the flesh; but there is no evidence that the mere sprinkling of mere water, or damping the forehead with a little water, had, at that time, any such significance; but immersion in water had. Naaman dipped himself in Jordan as a symbol of the cleansing he was about to receive. The law of cleansing was, that “all that would not stand the fire should *go through the water.*” (Num. xxxi, 23.)

Once more, *any* use of water that may satisfy a biased or unenlightened conscience is not baptism, any more than *any* use of bread and wine is the Lord’s supper.

CHAPTER VI.

RELIGIOUS USE.

IT is claimed that the word *baptizo* in its religious use was changed in its import, and came to denote all purifications, whether washings, sprinklings, or immersions; and that such change is analogous to like changes in other words. We reply:

1. No such change has ever occurred in any other words employed to designate a rite or *positive command*; as eat, drink, sprinkle, circumcise.

2. We readily concede that to such words an *additional* import, an *appropriated* significance is given, but *not subversive of the literal, common meaning*.

Let us take the very examples adduced to show change in their religious use. Take the Greek word *Theos*. This, by sacred, as by secular writers was used to designate a superior being. To the true God the sacred writers attached the additional ideas of omniscience,

and omnipotence, but *not subversive* of the original common meaning—a superior being.

So in the use of *baptizo*. They used it as commonly used, to denote immersion, with the additional idea, or appropriated signification, of consecration to Father, Son, and Holy Spirit.

Take *Ecclesia*, in the classics. The word means citizens called together, assembly, congregation. In the New Testament the word is generally translated Church; retaining the same radical idea of assembly or congregation, with the additional idea of a congregation of *believers*, and most generally of *baptized believers*. The original signification of the word is not varied nor destroyed by the additional idea. So with *Deipnon*, *Angelos*, *Baptisma*. Cremer says: “The New Testament use of the word *baptizo* is to denote immersion, submersion for a religious purpose—*baptize*.”

Bishop Merrill, Rev. J. E. Heaton, and many others err in assuming that the Greek language had not a word that would express the idea of baptize. The Greek language had a word that exactly expressed the action of the

rite. What needs to be done is to give to the word its appropriated signification, as in angel, church, or eat, or drink, at the Lord's supper.

3. There was a *necessity*, that, in the institution of a rite—a positive command—words should be used in their common, familiar use; else how could they be correctly understood by those to whom they were addressed? The epistles were written in Greek—were addressed to many who spoke nothing but Greek—Greek, not with a Jewish or peculiar import, but in its secular, common, and classic import.

4. All ground for controversy is ended by the certain fact that *baptizo* was used in its *sacred*, as in its common and classic use, to denote *dip*, *immerse*. Turn to 2 Kings v, 14, “Naaman went down and (*ebaptisato*) immersed himself seven times in Jordan.” Our translation has it “dipped himself.” Here, the word referring as it does to *action*, our translators translate it “dip,” and correctly so. Where the context looks to the *result*, end to be attained, they sometimes use “wash” in the sense of cleanse, purify.

That the word, as used in 2 Kings v, 14, means immerse is rendered *certain* from the fact that the corresponding word in Hebrew (*tabal*), translated into the Septuagint by *baptisato*, means *not to wash* in general, but specifically means “*to dip, to dip in, to immerse.*” These are the only meanings given by Gesenius.

Theodore Beza says: “The word for baptizing (which, indeed, if you look at the term itself) corresponds with the Hebrew (*tabal*) immerse, rather than (*rahatz*) wash, formerly used by the sacred writers in the new mystery, and for so many ages afterwards, by the tacit consent of all the Churches.” “Nor, indeed, does *baptizein* signify to wash, unless by consequence; for it properly means to immerse.”

Schleusner says: “*Baptizo* properly means to immerse, to dip in, to merge into water. It answers to the Hebrew word *tabal*.”

Moses Stuart, in his book on baptism, affirms that, “in all the Mosaic ritual, the Hebrew word *tabal* is never used to designate wash in general, but is used *specifically* to de-

note the action of dip, dip into, or immerse;" and he refers to Lev. iv, 6; xi, 32; xiv, 16; Ex. xii, 22; Num. xiv, 18.

This use, then, of the word in 2 Kings v, 14, fixes the *sacred* import of *baptizo* as radically the same as in the secular or classical Greek.

Moses Stuart translates the word *ebaptisato*, as here used, by the words "plunged himself." (See his work on Christian Baptism, p. 66.)

Dr. Wise, a scholarly Israelite, has shown that Fuerst, in giving definitions to *tabal*, made a mistake in the root from which he derived it, and adds :

"*Tabal* is always followed with *beth* attached to the fluid, and Dr. Fuerst himself gives the definition, like others, of the preposition *be*, to signify most extensively in describing the thing at rest in regard to time, space, or other circumstances. The water, the blood, the oil, or any other fluid to which the *be* is prefixed, must be at *rest*, which is certainly not the case if the water, etc., wets or is poured upon the finger or any other solid body. In his Bible work Dr. Fuerst goes by this point without remark, and translates *tacei* to dip, to dip in, to immerse, as others do."

It is worthy of note that the Jews now, in translating the Greek of the New Testament into Hebrew, invariably translate *baptizo* by the Hebrew word *tabal*. Also, when they now baptize a proselyte, they immerse, never sprinkle or pour. They know the meaning of *tabal*.

Again: In the Septuagint translation of the Old Testament, as in Isaiah xxi, 4, we again find the word baptize. "Horror (*baptizei*), baptizes, overwhelms me." Here the word can not mean wash nor purify, and yet is used as a "religious term," and as such it means submerge, overwhelm. These cases show that the word in its sacred, as in its classical use, means immerse, submerge. Facts in the history of the sacred usage of the word show that a change of the word from specific to generic, a change in which the word passed from immerse to purify in general, is absurd, yea, impossible.

It is manifest and conceded that *bapto*, as used in passages like Leviticus xi, 32; xiv, 15, 16; iv, 6; 1 Samuel xiv, 27, clearly means to immerse; and *baptizo*, which is still

more specific, means a complete immersion, as seen in 2 Kings v, 14; and that the words in these instances were used to designate immersions as distinguished from other modes of purifications, as washing of hands, sprinkling of water of separation, of blood and oil. Now that these words, whilst thus being used daily to designate the *specific* act immerse, should at the very same time lose their specific import, pass to a generic use, and come to mean to purify in any way, is manifestly absurd. We might as well say that the words dip, pour, and sprinkle, or their corresponding terms in Hebrew, as used in Leviticus ix, 5–12, for the purpose of designating the three specific acts of dipping, pouring, and sprinkling, did acquire, from *this use of them*, a new signification, in which all reference to mode was lost. Such could not have been. The very ambiguity and confusion, which would have arisen from such use of the word, would have forbidden it. The position of Mr. Beecher is therefore absurd.

Still more absurd is the position of Mr. Heaton when he assumes that in “New Testa-

ment usage the word *baptizo* usually, if not invariably, signifies sprinkle or wet with a little water" (page 4);—that is, a word in the same period of time may denote two *dissimilar* and *specific acts*—immerse and sprinkle.

To show change in the religious use of the word *baptizo*, frequent references are made to the text found in Ecclesiasticus xxxiv, 25 : "He (*baptizomenos*) dipping himself (*apo nekrou*) from a dead" (body) "and touching it again, what is he profited (*to loutro autou*) by his bath?" The phrase dipped from, is like that already referred to, "Dipping from large casks of wine" (page 17), or like the phrase "dipping from the blood." (Lev. xvi, 16 ; iv, 17.)

The sentence, as is conceded, is elliptical. That which was to be removed was not the dead body, but the defilement contracted by having touched the dead body. The mode of cleansing is here indicated, not merely by the word *baptizomenos*, but as done *in a BATH*, the bath indicating *not the action*, but that in which the action, the dipping, was performed ; and so Cremer defines *loutron* as here used.

Under the Mosaic law the full process for cleansing from defilement from touching a dead body is described; as seen in Numbers xix, 13-19. The defiled man was shut out from society, "water of separation" was sprinkled upon him the third and seventh days, and he was required to wash his clothes and "*bathe* himself in water"—"so shall he be clean." Rev. J. H. Beckwith, referring to the two cases just cited, and taking a part for the whole, concludes that the purification is called a baptism (when the baptism was only the completing part of the process), and assumes that the "manner of the baptism was by sprinkling," whereas the context shows that the sprinkling (and that not of simple water, as he now uses) was but a *part* of the process; also, that the whole process was completed by a bath—"bathe his flesh, and so shall he be clean."

As we infer from a brief extract taken from one of the lectures of Professor John Morgan, of Oberlin, Ohio, he takes a similar position. And so of Bishop Merrill. In reference to this passage he says, "The real baptism was

the sprinkling,” yet admits that the “bathing of the man’s flesh was required,” but insists that “there is not any probability that the bathing included an immersion.” We insist there is.

1. As seen in the word “*baptizomenos*.” This, a form of *baptizo*, properly and naturally means dipping, immersing.

2. The “*to loutro*,” the bath, as a noun, designates not action, but the thing in which the action was performed.

3. The word used (*rahatz*) designates the bathing of the whole body.

4. To this may be added a description of baths and the *process of bathing*, as maintained among the Jews from time immemorial.

Any man who can read Hebrew readily, or do as I, get a friend to help him, and turn to the Mishna, the book of Jewish laws and customs, may there see a description of a Jewish bath and the *manner* of bathing. Under the heading *Miqroath*, and in chapter fourth, he will find a description of the Miqvah or ritual bath. This must be a pool in the earth; or, if a tank or baptistery, it must be filled with

running water in contradistinction from standing or stagnant water, and the Miqvah or bath “must not be less than a cubit square, nor less than three and a half cubits deep”—enough for the submergence of the whole person. Then the law says: “Every thing that becomes unclean, either man or things, can not become clean, unless (בְּטַבֵּילָה בְּמִים) *betbelah b-mayim*,) dipped in water.” (Ch. 1, sec. 1—similar to the law as given in Leviticus xi, 32.)

Again: “Whenever washing his flesh and washing his garments are mentioned in the law, it does not mean any thing else but (טְבִילָה קָל הַגּוֹף בְּמִקְוָה) *tbelath kal haguf bamiqvah*) dip his whole body in the *Miqvah*—bath. (Ch. 1, section 2.)

Again: “Every one who takes a bath (אֲרִיךְ שְׁיִטְבּוֹל בְּלַגְנִיף בְּבַת אַחֲת) *zarich seyitbol kal haguf bebath achath*), must dip his whole body at once.” (Ch. 1, section 7.)

The Mishna, the book containing these laws, was written as early as the second century, and was the unwritten law for ages previously.

Dr. Wise, a learned Hebrew, and minister

of the Temple service in Cincinnati, Ohio, says : "There were various kinds of ritual baths among the ancient Hebrews, all however in forty kab of flowing water. One was the bath of penitents—one the bath of the proselytes. John sent his candidates into the Jordan to be cleansed of their moral leprosy, like Naaman ; and exactly as the modern rabbi sends the proselyte penitent to the *Mikva.*" To this, he says : "Jewish women yet go ;" according to the law in Leviticus twelfth and fifteenth chapters. Also "to this goes every pious Israelite on the eve of the day of atonement." (See American Israelite, July 26, 1878.)

These descriptions of processes show the nature of a Jewish bath and the *manner* of bathing—not by "sprinkling a little water on the head," nor by washing from a quart basin, but submerging the whole body in water.

Some have suggested as a difficulty, the want of water in the wilderness. We reply :

1. The ceremonial law was not enforced on all in the wilderness—circumcision is an illustration.

2. To Aaron and all those who entered the sanctuary, the bath was a necessity. (See Num. xix, 13; Lev. xv, 31.)

As we understand them, a brief presentation of the positions of the men just referred to, is : *First*. They assume that baptism designates the whole process of purifying, and therefore means purify. *Second*. As sprinkle is the leading feature of the process, it shall be called baptism—"the sprinkling is the real baptism." *Third*. The action of the baptism shall be sprinkling simple water as the symbol of purification, when the *ash*, the only element of the sprinkling that represented purification, is left out. Though projected by good men, the positions are so ridiculous and preposterous as to seldom find a parallel.

We may now pass to the instance of ceremonial purifications, referred to in the New Testament. We begin with Mark vii, 3, 4, 8: "The Pharisees and all the Jews, except they wash their hands oft, eat not, holding the traditions of the elders. And when they come from the market, except they wash, they eat not. And many other things . . . they

hold, as the washing of cups, and pots, and brazen vessels and tables."

That our present translation does not give a correct representation of the original and inspired word is manifest from the fact that the Greek word, *nipsontai*, as seen in verse 3, and *baptizontai*, as seen in verse 4, are both translated by the *same* English word "wash," when, as is well known, *nipto* properly designates only partial washing, as of hands or feet, whilst *baptizo* designates the immersion of the *whole body*, a *complete* immersion.

From our present version, many persons might infer that the Pharisee did no more on coming from the market than when rising from his seat in the house—wash his hands—alike in both cases. If this had been true, then we ask, Why the reference to the coming from the *market*, and why the use of *two different words*?

Lange pertinently remarks: "There is here an evident progression. At all times the Jews, before eating, washed their hands; but after return from the market, where there was so much danger of coming in contact with un-

clean men" (and dead bodies), "the bath was used as a washing of the whole body."

Meyer says: "Moreover, *ean me baptizontai* is not to be understood of *washing the hands* (Lightfoot, Wetstein), but of *immersion*, which the word in classic Greek, and in the New Testament, every-where means (compare Beza); *i. e.*, here, according to the context, *to take a bath*. So also Luke xi, 38."

Grotius, speaking of those Pharisees who come from the market, says: "They not only wash their hands, but immerse their bodies."

Hands were washed, as Maimonides tells us, by pouring on water—thus "by the power of a man"—and this from a vessel which contains a pint of water. The six water-pots referred to in John ii, 6, were not for washing hands in them, else soon defiled; but as a supply from whence to dip out and pour on. But the bathing of the body was in a *migvah*—bath.

That the ceremonial cleansing of persons was by dipping, immersing the person in water, is rendered still more certain by the fact that *baptismous*, a form of the same word used

to designate the purification of the body, is in the context used to designate the purification of the *cups*. These were purified by dipping in water. (See Lev. xi, 32.) As translated from the Hebrew, we have “put in water.” As written in the Greek of the Septuagint, we have (*eis hudor baphe setai*) “dipped into water.” (See also Num. xxxi, 23.) This is authority enough. But like to this is the testimony of Maimonides. “He who buys a vessel from a gentile for eating” (table use), “either of metals or glass or glazed vessels, although they be new, they must be dipped in a *miqvah* or well, which contains the amount of forty sooh of water.” (Law concerning the dipping of vessels, ch. 120, sec. 1.)

The same was true of vessels made by the Jews. “Care is to be taken about them; lo! these must be dipped.” Dr. Edward Beecher says: “These were immersed.” (Page 36.)

“TABLES,” BEDS.

If the cups were immersed (and they were), then the “tables,” couches, beds were, for the same word that designates the purifi-

cation (*dipping*) of the one, designates the purification, the immersion of the other.

The word which in our version is translated “table” is *klinon*, from *kline*, which means “*a bed*,” “*couch*,” “any thing on which one reclines.” (Robinson.)

Liddell and Scott give the same meaning. Neither give “*table*” as a meaning.

Smith says: “The substantive portion of the bed was limited to a mere mat, or one or more quilts.” (See his Bible Dict., Art. Bed.)

Kitto and Professor Hackett give a like definition. “Blankets or pallets”—such as the paralytic had when our Lord said to him, “Take up thy (*klinēn*) *bed*, and go unto thy house.” (Matt. ix, 6.)

“In nine other instances this word is rendered bed, and should be so rendered here.” (Hackett.) Such would be easily dipped.

If there be here any allusion to the wooden frame on which mats, beds were spread, even these were cleansed by immersion in water. Maimonides says: “If dipped part by part, it is pure.” Again: “Every vessel of wood, as a table or bed, if defiled, these were washed

by covering in water, and very nice and particular were they that these might be covered all over." (Turney.)

Like to the exposition of Mark vii, 4, is that of Luke xi, 38 : "And when the Pharisee saw it he marveled that he (Christ) had not first washed before dinner."

The word here translated "washed" is *ebaptisthe*—dipped—bathed. If washed or purified be taken, they should be taken only as resultant meanings.

It is sometimes asked, Were there suitable places for such bathing?

Smith says: "A bathing chamber was probably included in houses even of no great rank in cities from early times. (2 Sam. ii, 2.) Much more in those of the wealthy in latter times; often in gardens. (Susan, 15.)"

Josephus, speaking concerning the Essenes, says: "They labor until the fifth hour; then having clothed themselves in a white veil, they bathe themselves in cold water." Concerning the women, he says: "Now the women go into the bath with some of their clothes on, as the with somewhat girded about them."

(Hist. of the Jews, B. 2 ch. viii, secs. 5 and 13.) These facts show provision for bathing and bathing before meals.

Again we are asked : “Is it probable the Pharisee would have expected of Jesus such a cleansing before dinner?” We answer, that was just what a Pharisee, with his scrupulous notions of physical purity, would have expected of such a teacher as our Lord. Dr. Stier says : “It was, generally speaking, customary before meals, especially for guests at a feast, to enter the bath.” Barnes says : “Christ had been among the mixed multitude, and the Pharisees esteemed the touch of such persons polluting.” Maimonides tells us there was a class of Jews whose eating was as pure as that of the Levites. If *these* but touched the victuals or cups or clothes of the common people, they were defiled and needed to purify themselves. (See Aboth Hatumah, ch. xiii, sec. 1.)

At this time, in India, if one touches another of a different cast, he immediately cleanses by bathing. Similar to these were the fastidious notions of the Pharisees.

Like to the preceding is the exposition of

Hebrews ix, 10 : “ Which stood in meats and drinks and divers washings.” Mr. Beecher insists that the word *baptismois*, as here used, should be translated “ purifications ;” and that these purifications were performed in various ways, even by washings, sprinklings, or immersions. We reply : “ The purifications were manifestly *ceremonial* ; and as such were performed, as the word and facts indicate, by immersions.

As an objection to this, it is said : “ The purifications referred to were under the law ; and these were enjoined by the use of generic terms, as *rahatz* in Hebrew, and *louo* in Greek.” We reply :

1. The word *rahatz* is generic enough to include a scrubbing in water so as to remove positive filth. Also, and still more common, it is used to designate a mere dipping or bathing for ceremonial purposes ; as when one had touched a bone or a grave or one of a different caste, and when no positive filth was to be removed. There were times when each end would need to be attained, and proper that a word that might designate either, be used.

2. This word, as a word of action, never means sprinkle or pour—never designates a totally dissimilar act.

3. The word never designates a partial washing, as of hands or feet, unless these are specified, and then they are covered all over, even if by pouring on water.

The objects referred to by Paul were not hands or feet, but *persons*. These, when defiled, were regarded as defiled *all over*, and the whole person needed a ceremonial cleansing. Bathing, submersion of the whole body, would be the most natural and effective way to attain this end. Mr. Beecher himself says: “When the washing of the body or the flesh is enjoined, if most convenient, it would be done by immersion or bathing,” page 33. Such was convenient. For this, each congregation had its Miqvah.

4. Facts as previously shown, indicate that the manner of washing was by submerging the whole body. We may add the high authority of Castelle: “Though the washing under the law was enjoined by the Hebrew word *rahatz*, yet that ablution of men is done

only by an immersion of the whole body in water." Ainsworth says: "By the Hebrew canons all that are unclean, whether *men* or vessels, are not cleansed but by dipping or baptizing in water. And wheresoever the law speaketh of washing a man's flesh, or washing of clothes from uncleanness, it is not but by dipping the whole body therein."

The case of Naaman is pertinent. Though told to go "wash," bathe, in Jordan, yet the nature of the washing—manifestly ceremonial—the manner of it, seven times *in* Jordan, together with usage—all would indicate to Naaman a specific manner of washing—that of dipping himself. This he did, and the prophet very naturally used a specific term to indicate the manner of the washing; and just so Paul, seeing the specific manner in which the purifications were performed, used in the Greek language the corresponding specific word *baptismois*, indicating the manner of the washing or purification—an immersion.

5. Such are some of the Biblical descriptions of some of the purifications that we know they were by immersions. See Lev. xi, 32:

“Putting into water.” Num. xxxi, 23 :
“Passing through water.”

7. The same word here employed in Hebrew ix, 10, is employed in Mark vii, 4, and, as we showed, was there used to denote immersions.

8. The washing or cleansing of a proselyte before admittance into the Jewish worship was effected by an immersion or submersion of the whole body.

“The candidate for baptism, after having been healed of his wound, was stripped of all his clothes in the presence of three witnesses who had acted as his teachers, and who acted now as his sponsors, the fathers of the proselyte, and led into the tank or pool. As he stood there up to his neck in water, they repeated the great commandments of the law. These he promised and vowed to keep, and then, with an accompanying benediction, *he plunged under the water*. To leave one hand’s breadth of the body unsubmerged would have been to vitiate the whole rite.” (See Smith’s Bible Dictionary, art. Proselyte.)

Alford, speaking of proselyte baptism, says :

“The baptism was administered in the day-time, by immersing of the whole person,” and adds :

"It is most probable that John's baptism in outward form resembled that of proselytes."

9. There were abundant provisions for the bathings of the priests. The lavers of the Temple contained forty baths, or four bushels of water, and were ten in number, besides the great brazen sea. "The sea was for the priests to wash in." See 2 Chron. iv, 6.

The high-priest was on the day of Atonement required to "wash his flesh," bathe in water, Lev. xvi, 4, 24; and we have Talmudic authority for saying that on that day he dipped himself five times. "On the eve of the same day devout Israelites now dip."

Mr. Beecher insists that the word (*diaphorois*), divers, must indicate purifications essentially different in their nature: as one by sprinkling, another by washing, and another by immersion. We reply:

The word may be used to designate objects or acts of same nature, but different in degree or design. Thus "one star differeth from another;" not in nature—still a star—"but in glory," in brightness. So there may be many dippings of cups, pots, couches, men, and for

different causes of defilement. So Bloomfield understands the word; so did some of the Fathers.

We come, then, to the conclusion that the purifications here referred to by Paul, whether of persons or things, were, as the word, reason, and facts indicate, by dippings, immersions in water.

SPRINKLING.

There are two other Old Testament Scriptures supposed to give a prophetic endorsement of sprinkling as a mode of baptism under the New Testament dispensation. The first is Ezekiel xxxvi, 25: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you."

Many suppose the text has reference especially to the Gospel dispensation, and is a declaration of the mode of Christian baptism under that dispensation. By reference to the connection, the reader will see that the children of Israel were then in their captivity. The nations around had become skeptical and

insolent. See verses 3, 6, and 23. God had decreed, for his name's sake, to bring Israel back. "I will take you from among the heathen, and gather you from all countries, and bring you into your own land." Verse 24. "Then will I sprinkle clean water upon you"—part of the ceremonial cleansing from pollution, see Num. viii, 7; xix, 19,—"from all your filthiness and from all your idols will I cleanse you." Israel returned with Judah. See Ezra ii, 70; iv, 3; vi, 16, 17; viii, 35; x, 25. God had written his law on their hearts, and had given them hearts of flesh, of penitence. See Ezra x, 2, 3. The ceremonial cleansing, of which the sprinkling the "pure water" or "water of purification" was a part, was the symbol of their moral purification.

The Hebrew phrase *mayim tahorim*, Ezek. xxxvi, 25, does not mean pure water in the sense of clear, fresh water, as is often assumed. That in Hebrew is expressed by the words *mayim hayim*, not *mayim tahorim*. This latter designates the "water of separation," a fluid made from fresh water and ashes of a red

heifer. For use of the word, see Numbers viii, 7; also xix, 12, 19.

If this water of purifying was literally applied, it was to returning Jews, not to penitents under the Gospel dispensation.

The most plausible view is, that the Holy Spirit, in the use of the words, had no allusion to any literal use of the water of purifying, but simply used these words metonymically, as a mode of saying I will cleanse you from your idolatry, all uncleanness. So Paul used similar words: “Hearts sprinkled,” cleansed “from an evil conscience”—not literally sprinkled.

Barnes, referring to this passage in Ezekiel, says, “The practice of sprinkling with consecrated water is referred to as synonymous with purifying.”

We repeat, if the passage be construed literally, then the “*water of purifying*” was to be applied to returning Jews, and not to converts under the New Testament dispensation. It is true, pre-eminently true, that God, under the Gospel dispensation, intended to give to converts a “new spirit,” “hearts of

flesh ;” but there is not the slightest evidence that, in this connection, the prophet had any allusion to baptism, much less to any mode of baptism. To say so is sheer assumption, unwarranted by any thing in the words or context. It is a weakness in any man to assume that these words refer to Christian baptism.

The remaining passage in the Old Testament, supposed to refer to sprinkling as a mode of baptism, is Isaiah lii, 15: “So shall he [Christ] sprinkle many nations.” The language, to subserve the purpose claimed, must be used literally. We reply :

1. As a matter of fact, Christ did not literally *sprinkle* “*many nations*.” He *baptized*, through his disciples, a few of one nation.

2. The word is not a form of the Hebrew word *zaraq*, to sprinkle, as found in Ezekiel xxxvi, 25; Numbers xix, 13; Exodus xxiv, 6; but is *yezza*, from *nazah*, which, according to Gesenius, means “to leap for joy,” “to exult.” “The primary idea is that of flying out.” When applied to fluids, the idea of leaping forth is still retained, and means to

sprinkle, cause particles to leap forth; but when applied to *mind*, as in the case before us, it can not mean *scatter in particles*, but means “to leap for joy, to exult.”

Barnes, in his exposition of the text, using the word metonymically, says it here is equivalent to purify or justify, and adds: “Whether it means purify or exult, it furnishes no argument for the practice of sprinkling in baptism. It refers not to the ordinance of Christian baptism.” We are clear in the conviction that the word has no reference to baptism, and that it does not primarily refer to justification or purification, but, as Gesenius defines it, means “to cause to leap for joy,” “to exult, rejoice.” He refers to the passage, and thus translates it: “So shall he cause many nations to rejoice in himself.” Against the common interpretation “to sprinkle,” Gesenius presents these objections:

1. “That the word could not be construed with the accusative, and that if it means that he would sprinkle with blood, the word blood would be specified.”

2. “That the connection is opposed to the

idea of sprinkling; that the antithesis requires some word that shall agree with (*shamam*) ‘shall be astonished;’ that the phrase ‘cause many to rejoice’ is such an antithesis.” So Rosenmuller and others.

If the reader will notice the connection, he will see that there is no allusion to baptism, nor to purification; but there is a contrast drawn—that as his [Christ’s] visage was so marred that many were astonished, “struck dumb,” at his appearance of sorrow and debasement, so many shall exult, leap for joy, at his exaltation. “My servant shall be exalted and *extolled*, and shall be very high.” Verse 13. “Kings then shall shut their mouths at him,” or before him. Verse 15. “Nations shall wonder with admiration.” So the Septuagint renders it—*thaumasonti*, to be astonished with admiration, to exult, to praise.

Doubtless, this version was the version the Ethiopian was reading when Philip met him, for this version had been made as much as two hundred and eighty years prior to that time, was the popular version, and was the version from which the Ethiopic was afterward

made. In this there was no allusion to sprinkling, only to exultation, praise. So in the Hebrew, as we have seen. Bishop Merrill therefore errs when he assumes that "sprinkling was in the text from which Philip was preaching to the eunuch." All that inspiration says is that "he," Christ, "shall cause many nations to leap for joy."

CHAPTER VII.

ATTENDANT DESCRIPTIONS.

NOT unfrequently, even when philological import and common usage render the meaning of a word measurably certain, we may find additional certainty and strength in the context—attendant descriptions. This is true of *baptizo*. Take as an example, the words: “Moreover, brethren, I would not that ye should be ignorant, how that our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.” 1 Cor. x, 1, 2.

The most natural and obvious way in which to construe this passage is, to interpret the baptism, not as a mere spiritual consecration or purification unto Moses, but a literal baptism, including an actual material submersion; for the immediate declaration is “the fathers were *under the cloud*, and passed *through the sea*, and were all baptized unto Moses *in the cloud and in the sea*.” The cloud and the

sea were the *instrumental enveloping media of their baptism*. The baptism was not the Christian rite, but was nevertheless a *baptism*, a *transaction* showing the *nature* of a baptism; just as animals are said to be baptized when within the banks of a river, and the tide rolls over them, submerges them. (See page 18.) So here. These fathers, thus submerged, are properly said to be baptized. Moreover, in the text before us, the word is used in a broader sense than a mere submersion. It includes a consecration. The fathers not only passed through the sea, under the cloud, but were thereby consecrated to Moses as their leader; just as Christians are by their baptism devoted thereby to Christ their Lord.

In the case before us we use the word *submerge*, instead of *immerse*, because here the fathers were passive—the cloud descended upon them as the Holy Spirit is conceived as descending on the apostles on the day of Pentecost. Either actively or passively, “intus-position” is the state implied by the use of the word. There was then a transaction; and the transaction shows the *nature* of a baptism;

and to call any other dissimilar transaction baptism is a *mismother*—a confounding of terms.

The design of the allusion to baptism here seems to have been to give a warning against the seductive influences of idolatry, and against a presumptive trust in the mere fact of a divine recognizance. Baptism was at that time attended by divine recognitions. When our Lord was baptized, there was a voice from heaven. When the disciples at Ephesus were baptized, bestowment of gifts followed. These Christians at Corinth had had their baptism and the bestowment of gifts; yet the apostle reminds them, “Your fathers had the passover”—“a divine recognition in their baptism in the cloud and in the sea;” and yet they fell—“they sat down to eat and rose up to play”—“Take heed lest ye fall.” (See verses 6–12.) Reader, trifle not with God’s mercies, nor with his institutions—authority.

BURIED BY BAPTISM.

“Shall we continue in sin that grace may abound? God forbid. How shall we, who

died unto sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi, 1-4.

There are three interpretations of this passage. One is, that by the word baptism, with its implied spiritual consecration, there was allusion to the well-known visible rite, by which Christians made profession of their faith in Christ; and that by this baptism they were buried.

Another view is, that the word was here used figuratively, denoting simply the spiritual state of believers—"purified into Christ"—"buried by purification into his death."

A third view is, that the word baptism designates the "act of administration without indicating the mode;" and that whilst the action is the well-known "*visible* rite, the burial is spiritual."

A proper exposition of the text will deter-

mine the correct view. In this exposition we will be greatly aided if we shall get before our minds the object of the apostle in writing this part of the Epistle. In the preceding chapter the apostle had affirmed "that where sin abounded grace did much more abound." He now anticipates an objection, "that if this doctrine of grace be true, then we may go on in sin, that God may have more opportunities for pardon." The apostle immediately proceeds to show the absurdity of the conclusion,

1. By reference to the fact that we Christians "died to sin;" and as such, could not be presumed to live any longer therein.

2. This death to sin was manifested under such circumstances that even an objector ought to have recognized it.

To show this, the apostle immediately reverts to their *baptism*—a baptism in which they had not only professed faith in Christ as their Savior from sin, but also *death with him to sin*, and *a resurrection to newness of life*. To be a pertinent reply, to such an objector, the baptism referred to, must have been *visible*—must have included the well-known *visible rite*.

A mere reference to the conscious spiritual state of the Christians would have been no reply to such an objector. Of this conscious spiritual state the objector could have known nothing. The baptism then must have been the well-known *visible* rite.

3. The tense employed shows that the baptism referred to included the well known visible rite. The tense employed refers not to a then existing spiritual state, however real and blessed, but to a past completed action. The tense employed is the aorist, which does not express a "continued effect," as Bishop Merrill affirms, but the opposite—past completed action. Winer says: "The aorist merely states matters of fact as having taken place." Buttman says: "It expresses that which is momentary in time past."

The death, baptism, and burial are all written in the aorist tense. The death, then, was a completed event. The word baptized, indicated when it was, *i. e.*, fully actualized. The penitent had resolved to leave all for Christ. Whether he would really do so was not yet actualized. He might yet not do

what he had purposed to do—separate himself from the world, and plant himself definitely in the Lord's Kingdom. Baptism settled this to his own soul and in the apprehension of others.

This, doubtless, is the reason why baptism is so closely associated with salvation. "He that believeth and is baptized shall be saved." Not that baptism is a deed that in itself merits salvation, but is a first fruit of a long harvest of deeds of obedience that actualizes to the believer and others what is the real condition of the believer. The baptism, then, was the well known visible rite. The apostle did not here use the word baptize, as men now often do, by separating the external from the internal, but used the word as our Lord did the word confess,—"Whosoever shall confess me before men, him will I confess before my Father which is in heaven"—including not the mere lip-service, nor the mere spiritual consecration, but both. In the same way the apostle refers to the Lord's supper—"The bread we eat, is it not the *communion* of the body of Christ?"—that is, there is an

actual eating of bread; and by faith an actual feeding upon him in spirit. The two are beautifully blended. So in baptism.

And whilst the spiritual is implied, the visible, the external, symbolizes, sets forth, the very nature of the internal. The baptism being visible, then the burial is; for we are buried by baptism.

4. With this view agree most of our ablest commentators and expositors; as Lange, Tholuck, Wesley, Clarke, Whitby, M'Knight, and others. Even Barnes says: "It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion. This, indeed, can not be proved so as to be liable to no objection, but I presume this is the idea that would strike the great mass of unprejudiced readers." That which the great mass of unprejudiced readers understand to be true is likely to be the correct view.

Bishop Merrill insists that whilst the baptism was "material," "the ordinance established in the Church to be administered by use of water," yet the burial was spiritual

and figurative, and this because, as he assumes, "the burial was a part of the same spiritual process or experience with the death, crucifixion and planting." (P. 242.) That the burial was a part of the same *spiritual* process with the crucifixion and death, is an assumption he does not prove. Indeed, his own concessions must logically and irresistibly drive every logical mind to a totally opposite conclusion; for he says: "The burial is effected by baptism"—"baptism is the instrument and the burial is the result" (p. 247), and by baptism he does not mean a spiritual state, but the material rite. He says:

"The question will arise as to what baptism is intended, whether the outward rite or that of the Holy Spirit; but I cheerfully accept the statement that the word is to be taken in its most *obvious sense*—that it means the ordinance established in the Church, to be administered by the use of water, wherever the Gospel is preached. Some insist that the baptism of the Spirit is meant, and that water is not in the passage. I make no point of this kind."

This is frank: and we may add, the baptism including the well-known visible "ordinance established in the Church, and to be

administered by the use of water," must be that which buries; for, as President Pendleton pertinently remarks :

"Baptism must be taken with buried, to complete the logical predicate. Paul does not say we were buried, simply, but, modally—we were buried by baptism. Dr. Merrill is too familiar with the logical distinction between a *simple* and a *modal* predicate to deny that 'by baptism' is a part of the process. Therefore, if baptism is literal, then buried is literal."

The president adds :

"The words 'buried by baptism' are not merely used in the same process, but they stand in the very different relation of explaining each other. Buried is explained as to the sense in which it is used (whether figuratively or literally), and also as to the manner of accomplishing it, by the word baptism; and, therefore, if the word baptism be used literally, the burial or covering up, which is *effected by it*, must be literal."

The burial then, like the baptism, was more than merely spiritual. Like baptism, it was external also, and designedly and beautifully symbolic.

The Bishop certainly speaks unworthy of a Bishop and fair writer when he represents immersionists as "little short of handling the

Word of God deceitfully, in restricting the crucifixion, death and burial with Christ into his death to a sudden dip of the body into water and out again.” (Page 267.) Can it be that the Bishop is unacquainted with his neighbors? Does he not know that the large body of immersionists teach and maintain the spiritual death, burial, and resurrection of the baptized believer as certainly and fully as he does? If they, in addition, symbolize their spiritual burial and resurrection by the *action* of *their baptism*, that does not negative or destroy the spiritual. If, in the Lord’s supper, by eating and drinking, we symbolize the internal and spiritual, that symbolization does not negative or destroy the spiritual—only intensifies.

Another assumption is, “The baptism is not baptism into water, but baptism into Christ, and baptism into his death; and that this is the baptism that buries, and that this, as Moses Stuart says, “is an internal, moral, spiritual thing, of which the external rite of baptism is only a symbol; for the relation symbolized by baptism is in its own nature spiritual and moral.” (Page 100.)

The thing now to be done is to show that the phrase “baptized into his death” is, in its nature and aspect, like “baptized into Christ,”—“baptized into the Father, Son, and Holy Spirit;” and that this baptism included the *visible* rite, the external with the internal.

The reader, by reverting to the words of Mr. Stuart, will see that he has fallen into the common error of attempting to make *two* things out of one. At one moment he makes that “internal, moral, spiritual thing” baptism; and at the next he makes the *symbol* of this state the baptism itself—baptism into his death is that spiritual thing “symbolized by baptism.” We reply, the spiritual state is not baptism as distinct from the rite. To illustrate: Marriage is not merely the spiritual state, affection, nor even plighted affection, which is betrothal; nor is marriage the mere outward ceremony; but true marriage exists when both are combined. So the immersion of a penitent, trusting soul, in the name of the Father, Son, and Holy Spirit, is baptism—the external implies the internal.

Again: Mr. Stuart in showing that the phrase “baptized into Christ” is like the phrase “baptized into the name of Father, Son, and Holy Spirit,” Matt. xxviii, 19 (where [*onoma*] name is merely expletive), and that this confessedly includes the external visible rite, shows that “baptized into Christ” includes the external visible rite; and if the phrase “baptized into Christ,” includes the external visible rite, then “baptized into his death” does; *for these are only two imports of the same rite, baptism*; just as “baptized into repentance” and “baptized into remission of sins” are two imports of the same rite—baptism; as “remembrance of me” and “communion of the body of Christ” are but two imports of the same rite—the Lord’s supper.

To further amplify the thought, we may remark, the phrase “baptized into Christ,” (*onoma*) name implied, is the same as the phrase “baptized into the name of Paul” (1 Cor. i, 13), where manifestly the baptism alluded to, implied the external visible rite. So baptized into Christ and into his death did.

Some, in this connection, say, "any use of water that inducts into Christ is baptism." They might as well say any use of bread (as offering it)—any use of wine (as sprinkling it), that brings remembrance of Christ, is the Lord's supper :—that dissimilar things are the same thing.

We concur with Mr. Stuart when he says, "It is in the very nature of this symbol to express not merely relation to God, but also something of the *internal state* of the subject receiving the symbol." Thus the Lord's supper not only symbolizes his broken body and shed blood, but also our feeding upon him and our common participation with him. So in baptism. It symbolizes not merely our relation to him, but something of our own personal, conscious state ; and in the point before us not only relation to Christ, but our participation with him even in death—not merely our disciple state, but also our *death state*. And now we ask, What is there in sprinkling or pouring that can *symbolize this death state*? Not any thing. All that can be claimed for these is, that they symbolize purification. If this

were even true, it is not what we want here. What we want *here* is something that will express a *death state*. A burial does this; and, as it seems to us, this is just *the reason* why the apostle introduced here the Greek word *oun*, translated *therefore*. “*Therefore we were buried with him by baptism into death.*” Not as though the burial was a consequence of the baptism, which was true, but the phraseology is such as to indicate that the burial was recognized as for, and appropriated to, another purpose.

The Greek word *oun*, as here used, is not copulative, but, as Robinson suggests, is “illative,” expressing an inference or conclusion from what precedes. That, accordingly, as *expressive* of that death state, we were buried not merely (*en*) in, but (*dia*) *by* baptism into death—into the death relation.

If the thought be that the burial is only a sequence, a necessary result of the baptism, then is the illative particle not appropriate and the burial not significant; but if the burial, as a part of the baptism, like participation in the Lord’s supper, is *designed* and

framed so as to have a symbolic significancy, then is the illative particle appropriate and the burial significant—worthy of reference.

We concur with Meyer that not only is a burial suggested by the form of the baptism, but the idea of a resurrection also; for the baptism of one person, devoted thereby to another person (Christ), implies a resurrection, a coming up again to *live* for him. Even the “dipping,” immersing of Naaman implied this.

The remark of Bishop Hoadly is pertinent. He says: “If baptism had been then” (in the days of the apostles) “performed as it is now amongst” (some of) “us, we should never have so much as heard of this form of expression of dying and rising again in this rite.” (See Hoadly’s Works, Vol. III, p. 890.)

Mr. Dale and his admirers cavil, because they do not find in the word itself the idea of a resurrection. They might as well reject *pino*, to drink, because they see not in the meaning of the word the idea of opening the mouth. The very design of an action often implies other actions. The design of writing implies taking out the pen when we shall have dipped it.

The very design of baptism, of devoting one to Christ to live for him, of symbolizing our resurrection to a newness of life, implies an emergence. Also, when inspiration explains the design and implication, there is no room for cavil.

Moses Stuart thinks the apostle had no allusion to the mode of baptism, because he finds for (*sunetaphemen*) "we were buried" no corresponding physical antithesis. We remark, if he may supply a moral or spiritual resurrection in verse 4, as he does, and as the antithesis of a moral, spiritual burial, may he not supply a physical, especially since the word translated baptize often *presupposes* a resurrection, as when Naaman "dipped himself" in Jordan?

2. Just what Moses Stuart asks for in Romans vi, 4, Paul supplies in Colossians ii, 11, where, after referring to the circumcision made by Christ without hands, he says: "Buried with him in baptism, in which we were raised by faith in the power of God, who raised him from the dead."

Mr. Stuart thinks the resurrection referred

to in Colossians ii, 11, was only spiritual, because, as he supposes, the *faith* was wrought by the power of God, whereas, as Alford and others correctly suggest, the power of God referred to was in *raising Christ, and not in working faith in the baptized.*

As in the Lord's supper faith concerning the broken body and shed blood of our Lord prompts to, and presides in, the act of eating bread and drinking wine, so faith concerning the burial and resurrection of our Lord prompts to and abides with us in our burial in, and resurrection from the water.

It may be said the circumcision referred to in the preceding verse was manifestly internal, spiritual, for it is said to have been "made without hands." If the baptism had been declared to have been "without hands," then we would certainly say it was internal, spiritual; but as the word is not thus qualified, it is fair and just that we use the word as it is commonly used. The design of the apostle in here introducing baptism is not a mere continuance of the spiritual thought, but intensifying as well as varying it by allusion

to the well-known rite, carrying with it, as it does, the implied spiritual death and resurrection state.

The true solution, as we suppose, is this : there was in the mind of the apostle a rapid blending of the spiritual with the material, and that, too, without stopping to supply ellipses. Of this blending of the spiritual with the material we have a beautiful example in 1 Corinthians x, 16 : “The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ?”

In the partaking of the bread and wine we have a lively representation of suffering and love that no abstract language can present. Our sensibilities are stirred ; by faith we see the body of our blessed Lord broken for us, and his blood shed for the remission of sins ; that body becomes dear, that blood precious—*we feed upon them.* Here the material and spiritual are beautifully blended. We can not separate them, and we might paraphrase this passage, and talk of it just as Paul does of baptism in his letter to the Colossians—

thus: “Fed in communion, in which we are nourished through faith in God, who raised up Jesus from the dead.”

We may now remark, the fact that the apostle in the sixth, seventh, and eighth verses of this chapter refers solely to the spiritual state, is no reason why in the third and fourth verses he should not allude to baptism as that in which there was a realization of the death state and a symbolization of the new life. After this he more forcibly reasons that “planted,” conjoined with Christ in his death, we shall be with him in his resurrection. And whilst it will be true, as we believe, that all those who are really conjoined with Christ spiritually will be resurrected with him, it will be none the less true that those who are *also* conjoined with him by symbol will also be resurrected with him.

We are glad to concur with Bishop Merrill and all other men in all that can be said about true believers putting off the old man and putting on the new, yet this is only the stronger reason why we should be faithful to the divine pattern that symbolizes this state;

and it is certainly worthy of consideration that a large number of the ablest expositors of the Scriptures we have ever had, concur in the view we have taken.

Lange says: "Baptism in the apostolic age was a proper baptism,—*the immersion of the body in water*. As Christ died, so we die (to sin) with him in baptism. The body is, as it were, buried under water, dead with Christ. The plunging under water represents death, and rising out of it the resurrection to a new life. A more striking symbol could not be chosen." (Lange, Infant Bapt., p. 81.)

Olshausen : "In this passage we are by no means to refer the baptism merely to their own resolutions, or see in it merely a figure, in which the one half of the ancient baptismal rite, the *submersion*, merely prefigures the death and burial of the old man; the second half, the *emersion*, the resurrection of the new man."

Knapp: "The image is here taken from baptized persons as they were immersed (buried), and as they emerged (rose again). Since immersion has been disused the full significance of this comparison is no longer perceived."

Bloomfield, in his notes on this passage, has the following: "There is a plain allusion to the ancient custom of baptism by immersion."

John Wesley, in his notes on Rom. vi, 3, has these words: "Buried with him by baptism, alluding to the ancient manner of baptizing by immersion."

Dr. Adam Clarke, in his comment on Rom. vi, 4, says : "It is probable that the apostle here alludes to the mode of administering baptism by *immersion*, the whole body being put under the water, which seemed to say the man is dead, and when he came up out of the water he seemed to have a resurrection to life."

Neander : "Baptism was originally by *immersion*. To this, various comparisons by the Apostle Paul allude."

Schaff, as quoted in Lange's Commentary, referring to this text, says : "All commentators of note (except Stuart and Hodge) expressly admit, or take it for granted, that in this verse, especially in *sune-tapeen* and *egerthen*, the ancient prevailing mode by immersion and emersion is implied as giving additional force to the idea of the going down of the old and the rising up of the new man."

Dr. Doddridge says : "It seems the part of candor to confess that here is an allusion to the manner of baptizing by immersion."

Grotius says : "Not only the word baptism, but the very form of it, intimates this. For an immersion of the whole body in water, so that it is no longer beheld, bears an image of that burial which is given to the dead. There was in baptism, as administered in former times, an image both of a burial and a resurrection."

Luther says : "The other thing which belongs to baptism is the sign or the sacrament, which is the dipping into the water, from whence also it hath its name. For to baptize, in Greek, is to dip,

and baptizing is dipping." "Baptism is a sign both of death and resurrection. Being moved by this reason, I would have those who are to be baptized, to be altogether dipped into the water, as the word doth express, and the mystery doth signify." Also adds, "as without doubt it was instituted by Christ."

Even if it could be successfully shown that the apostle, in the phrase "baptized into his death" and "buried by baptism into his death," had allusion only to the spiritual baptism, even then the spiritual must derive its imagery from the material—the figurative from the literal. If the spiritual involves a burial, so the material from which it is drawn. In harmony with this is the view of many of the ablest expositors of this and past ages.

"Tholuck, on Rom. vi, 4: "In order to understand the figurative use of baptism, we must bear in mind the well-known fact that the candidate in the primitive Church was immersed in water and raised out of it again."

Conybeare and Howson have a statement almost identical. See vol. 2, p. 169, foot note.

We add, if it be true that the apostle, in Rom. vi, 4, and Col. ii, 12, speaking of a spir-

itual state, used the word baptism metaphorically, taking the name of the rite for the consequence or import of the rite, that is not a reason why we should so use the word when it is used *literally*, and to designate the *action of the rite*.

Some one may ask: "Why insist so tenaciously upon the form of a symbol?" We ask, Why do you, as a Protestant, eat bread and *drink* wine—why not eat only, and let the priest drink for you? You say, I eat and I drink, because God has so commanded—has said "drink ye *all* of it;" and it is important that we retain the symbols as our Lord gave them to us, and as a means of keeping vividly before us the great *facts* of the Gospel." We reply, this is true, and every one must see that in the great work of our redemption the apostle makes the truth of the Gospel hinge upon two classes of facts: the sufferings and death of Christ, and his burial and resurrection. 1 Cor. xv, 3, 4; Rom. iv, 25.

The Lord's supper beautifully symbolizes his suffering and death. But what, we ask, symbolizes his burial and resurrection? Sprink-

ling, pouring, a local washing, can not. Nothing but a symbolic burial and resurrection can.

If the Bible were buried and its great doctrines frittered away by traditions, yet these two symbols, baptism and the Lord's supper, kept, the two great facts of the Gospel would live before our eyes and in our hearts. Then, to keep vividly alive these two great facts of the Gospel, we can afford to be tenacious about, and laborious for the sacred form that sets forth, the sacred facts.

BAPTIZED FOR THE DEAD.

“Else what shall they do who are baptized for the dead.” 1 Cor. xv, 29.

The subject of the chapter is the resurrection of the dead. The phrase, “baptized for the dead,” as Barnes and Bloomfield appropriately suggest, is elliptical; and, as the context suggests, the ellipsis to be supplied is “the hope and expectation of the resurrection of the dead.” The verse, then, with its counter hypothesis suggested, and ellipsis supplied and then paraphrased, would run thus: “They who in theory deny the resurrection of the

dead are very inconsistent in so doing, and at the same time accept and conform to a divinely appointed ordinance, the very typical import of which is their own resurrection ; " for unless there is something in the very nature of baptism by which to *typify* this doctrine or truth, we can see no force in its introduction.

Here baptism can not be a mere symbol. It must here be a type—a pattern, a representation of something in the *future*. A symbol represents something coetaneous with the symbol. Thus, eating bread and drinking wine may represent the then communion with Christ. Baptism as a symbol may represent the then existing death to sin and resurrection to newness of life. But a type represents a *future* event; and it is essential to a type that in its very nature it be a pattern—a setting forth of the future event. In the case before us this future event was the resurrection of the body. Evidently Paul had no other apprehension of baptism than that it involved a resurrection from the watery grave, and as such was typical of the future resurrection of our own bodies.

In harmony with this view, Dr. Adam Clarke, in his commentary, says: "They, the baptized, receive baptism as an emblem of death, involuntarily going under the water; so they receive it as an emblem of the resurrection to eternal life, as coming up out of the water; thus they are 'baptized for the dead,' in perfect faith of the resurrection." Bloomfield and Kitto give a like exposition.

TOMBS—GRAVES.

There are those who insist that "there is no analogy between an immersion and a literal burial in the time of the apostle"—that the burial then consisted in putting the dead into a tomb hewn out of a rock. We reply, this was not the universal nor most common custom of burying.

Herodotus says: "When any one dies the body is committed to the ground, or rather they hide it in the earth."

Moses, Aaron, Eleazar, and Joshua were buried in mountains—Saul and Deborah under the shade of trees—Sarah in a cave.

Jahn says the sepulchers or burying

places of the common class of people were, without doubt, mere excavations in the earth, such as are commonly made at the present day in the East.

Persons who held a higher rank, who were more rich or more powerful, possessed subterranean recesses, crypts, or caverns.

In the language of prophecy, our Lord was to "make his grave with the rich," "lie in the heart of the earth"—in a rock—covered up. The leading idea in all is, that of committing the body to the earth and covering it up—surrounding it on all sides—beautifully expressed by Cyrus, when he says, "The body is restored to the earth and so placed as to be covered with its mother's veil."

Bishop Merrill concurs that the leading idea is, "to put away out of sight, to cover up." But sprinkling can not do this. If you have a figurative burial, you have of necessity to take your imagery, your analogon, from the literal.

If you take a spiritual, figurative burial, that but shows irresistibly what a literal burial must be—a covering up; and if, as

Bishop Merrill says, "the burial is effected by baptism," and baptism is the ordinance established in the Church to be administered by the use of water, then that baptism must be such as covers up.

CHAPTER VIII.

PERSONAL BAPTISM.

JOHN'S BAPTISM.

“THEN went out to Him Jerusalem, and all Judea, and all the region round about Jordan.” Matt. iii, 5.

Dr. Hibbard assumes that “John in all baptized three million persons;” “that he could not have *immersed* that number in his short ministry.” We reply:

1. If John took as much time to “sprinkle” or “pour” as pedobaptist ministers now take, the difficulty will hold as certainly in the one case as in the other.

2. We learn that the number baptized was not relatively very great; for we are told that “Jesus made and baptized more disciples than John,” and yet our Lord was “despised and rejected of men.”

Also, we know that the generation of vipers were not baptized; also, the “lawyers rejected the counsel of God against themselves,

being not baptized of him." Infants, the sick and infirm did not come. How, then, it will be asked, are we to understand the text? We answer, just as we do other Scriptures, by comparing Scripture with Scripture, and by using Scripture language as we do other common-sense language.

Bengel says the text means men "from all parts," like the phrase, "I, if I be lifted up, will draw all men unto me"—men from all parts—and that was the fact in reference to those who came to John.

3. Even with the admission that there were many, it does not follow that John was the *only administrator* of the rite, or that he personally baptized. It is said, Jesus made and baptized more disciples than John, yet he baptized not in person, but did so through his disciples.

We now often ascribe to a man what was or is done by his agents. We say Solomon built the Temple, yet he personally laid not a stone. Dr. Adam Clarke quotes Lightfoot as saying the baptism of John was by plunging the body, after the same manner as the washing of unclean persons and the baptism of prose-

lytes." "These descended into water up to their necks, and then, at the invocation of the administrator, submerged themselves." (See Smith's Biblical Dictionary, Art. Proselyte.) There is, then, no reason, why *baptizo* shall not here have its usual, well-known signification—immerse, submerge.

John was now, by Heaven's authority, calling the people to repentance and using a symbol which to the Jewish people signified separation from defilement. Naaman dipped himself; the leper bathed his flesh; the man who had touched a grave or bone or dead body bathed himself. To express separation from all *moral* pollution, Moses washed, bathed, Aaron and his sons (*bamayim*) in water. Lev. viii, 6. This might be done for another only by one having authority from Heaven. Moses or Elias or the Christ might; but if John was neither, as he confessed, then a Jew would have with him or his disciples a "question about purifying," John iii, 25, but with John or his disciples, who knew his commission, there was no debate.

Had he come sprinkling *simple* water, there

would have been no question about *purifying*, for such had not been used for any such purpose.

BAPTISM OF OUR LORD.

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. And Jesus, when he was baptized, went up straightway out of the water.” Matt. iii, 13, 16.

The whole narrative here is as though the action of the baptism was immersion. The coming to the Jordan, a body of water; the word used to designate the action; the coming up *out of the water*,—all indicate that the action was immersion. But on the supposition that the action was sprinkling or pouring, nothing is in harmony. To be sprinkled there was no necessity that our Lord should have come to a body of water, nor that he should have gone down into it; but to go up straightway out of the water, there was a necessity that he had previously gone down into it. Bishop Merrill says, “There is no dispute about the fact that he was baptized in the river.” (Page 211.)

Again, it is written, our Lord “came from

Nazareth of Galilee, and was baptized of John *eis ton Iordanen*, into the Jordan. Mark i, 9.

Some construe the phrase *eis ton Iordanen* so as to read “*at* the Jordan.” Moses Stuart says, “This is a possible construction, though not a probable one,” “because,” says he, “the Jordan naturally designates the element by which the rite of baptism is performed.”

Others transpose the order of the text so as to take *eis* from its present connection with *ebaptisthe*, and make it follow *elthen*. This is to change the written order, and, as Professor Loos remarks, “is not sustained by any of the versions, nor the matured scholarship of the age.” “To say that Mark i, 9, and Matt. iii, 13, are parallel, is a plain error. The two passages neither state the same facts, nor are they in the same form. Matthew says: ‘Jesus came from Galilee unto John, *to be baptized of him.*’ Mark: ‘*And was baptized into the Jordan by John.*’ The passages italicized are different in conception and in fact. The latter records a fact that is not in the former at all, and so also ‘Jordan’ is in different relations in the two passages. In the former,

the purpose unaccomplished is the chief thought; in the latter, the accomplished fact."

Retaining, then, the accepted order of the text, we have the strong declaration that our Lord was baptized, immersed, in the Jordan. Here the rite only being referred to, without any allusion to the *design* of the rite, *eis* preceding the accusative case, shows the relation which Jordan sustains to *baptizo*—*that into which the action tends*.

Some insist that the baptism of our Lord was his introduction into the priest's office, and quote Num. viii, 6, 7, as evidence that this baptism was by sprinkling; and to be consistent, they must and do claim, that John sprinkled only with simple water—the water of the Jordan; but,

1. The water referred to in Num. viii, 6, 7, was the "water of separation"—not simple water.

2. Those set apart to the priest's office were of the tribe of Levi, of Aaron. But our Lord was not of the tribe of Levi, but of Judah—"he was after the order of Melchisedec and not after the order of Aaron," Heb. vii,

14; and “the priesthood being changed, there was of necessity also a change of the law.” Heb. vii, 12. Hence our Lord was not inducted into the priesthood according to any law of Moses, as preparation for the Aaronic or Levitical priesthood.

What, then, was the object of our Lord’s baptism? Certainly not an introduction into the Aaronic priesthood. Certainly not a profession of repentance, nor for the remission of sins ; but, as the Son of God, it was proper he should endorse Heaven’s order, and, as the great head of the Church endorse its initiatory rite ; and as Son of Man, he fitly says to each one of us, “Thus it becometh *us* to fulfill all righteousness.” Let us do what we believe our Lord did.

THE THREE THOUSAND.

Let us assume that the three thousand, on the day of Pentecost, were immersed even as we now immerse. Properly arranged, as has been tested, each one could have been baptized in less than one minute. There were seventy disciples and twelve apostles—in all eighty-

two. Now, divide three thousand by eighty-two, and the result is a fraction over thirty-five to each administrator. There was ample time, and labor moderate.

2. Our Lord baptized through others; so did Paul; so the twelve may have baptized. Even had they done so in person, they could have baptized all in the time of four hours.

3. If baptism was administered to the three thousand as to proselytes, the labor would have been only that of repeating the consecratory words.

Church history shows that in the third and fourth centuries penitents, at the invocation of the name of the Father, Son, and Holy Spirit, immersed themselves. See "Baptism," by Dr. Conant, pp. 103, 104.

"Palladius observes, in the life of St. Chrysostom, that at Constantinople three thousand persons were baptized at once, upon one of their great festivals." Origin Eccles. B. XI.

Dr. J. G. King gives the following: "One baptistery was prepared for the baptism of Clovis, King of France, and his majesty, with three thousand of his subjects, was plunged

on Christmas day, A. D. 496." Mezeray, French History, p. 15.

"In the Eastern Churches," says Dr. King, "baptism has been *universally* administered by dipping from the first introduction of it to this day." Dr. King's Rites of the Greek Church.

BODIES OF WATER.

It is claimed by some that there were not at Jerusalem bodies of water adequate and accessible in which to immerse three thousand in one day.

Bishop Merrill says: "There were two pools in the vicinity—Siloam and Bethesda. The first was perhaps a mile distant; was flowing water, used for family purposes, and can hardly be supposed available, if it was of size and shape to adapt it to that end. Bethesda held water enough, but was not in condition, nor available." Page 216. Let us see if the Bishop has given to us a fair presentation of facts.

We read in 2 Kings xviii, 17, of the "upper pool;" in 2 Kings xx, 20, of the pool that Hezekiah made; in Isaiah xxii, 9, of the

waters of the lower pool; in John v, 2, of the pool of Bethesda; in John ix, 7, of the “pool of Siloam.”

Dr. Robinson, in his book on Palestine, says there are on the north side of Jerusalem, two large reservoirs of water, one six hundred feet long by two hundred and fifty feet in width, the other three hundred feet long by two hundred feet in width; also the pool of Siloam and two others outside. Within the walls he mentions the pool of Bathsheba, the pool of Hezekiah, and the pool of Bethesda. The pool of Hezekiah, he says, was about two hundred and forty feet by one hundred and forty-four broad; the pool of Bethesda was three hundred and sixty feet long by one hundred and thirty in width. Besides these he mentions an aqueduct and other fountains.

Strabo and Tacitus testify to the immense supply of water in Jerusalem, so that it could withstand a protracted siege even when all was dry without. It is objected that these pools were too deep and precipitous in which to immerse. Certainly we know that the pool of Bethesda was such that impotent folks

went down in it at certain seasons, when stirred.

Dr. Robinson describes the pool of Hezekiah as covering three quarters of an acre of ground. "To this day the people descend to wash and fill their water-jars. It is supplied by an aqueduct from the upper pool. The bottom is sloping."

Dr. Barclay, speaking of these pools, says:

"More delightful swimming pools than these heart could not desire; and that they were formerly used as such is rendered highly probable by the well-arranged flights of steps leading into them." He says, that "unitedly they expose a surface of water, when only half filled, equal to an area of ten or twelve acres, possessing *all depths at all seasons or stages of water*, from forty to fifty feet in the central, to the superficies of the upper shelving rocks."

Eusebius quotes Timochares as saying, "The whole city flowed with water, so that even the gardens were irrigated of those flowing waters out of the city." See 2 Chron. xxxii, 4. Waters were abundant.

Others object that the authorities would not allow access to these acres of water and swimming places. There was no prohibition

from these places, for it is definitely stated in Acts ii, 43 and 47, that “fear came upon every soul, and that the apostles went from house to house praising God and having *favor* with all the people.” Even after this a great company of priests were “obedient to the faith.” See Acts vi, 7. No difficulty here.

PLACES FOR BAPTIZING.

“John was baptizing in Enon, near to Salim, because there was much water there.”

The record is, the selection was made in reference to facilities for *baptizing*, not the convenience of camels or men.

The phrase *polla hudata* is often used to designate abundant waters. See Rev. i, 15, 17.

Eusebius says: “Enon was near to ‘Alim” (Salim). Even at this present time the place is shown eight miles from Scythopolis, toward the south, near to Salim and the Jordan.”

In reference to Bethabara, John i, 28, we need only say: “The best authorities concur that Bethania is the true reading; and that Bethabara was inserted by Origen without sufficient reason.”

PHILIP AND THE EUNUCH.

It is expressly stated that Philip and the eunuch, coming to a certain body of water, and the eunuch desiring to be baptized, both went down into the water; that Philip there baptized him, and both came up *out* of the water. Acts viii, 38, 39.

Here again the word employed (*ebaptisen*), and the attendant facts of going down *into* the water and coming up *out* of the water, all indicate that the action was immersion.

The preposition *eis*, as here used, shows relation, and following a verb of motion, indicates that into which the action tends. This is a settled rule; and when Bishop Merrill affirms that, to express entrance, "*eis* must also be a prefix," "and when this double use does not occur, the entrance is not expressed" (page 221), he evidently affirms without careful examination. Let the reader turn to the fourth chapter of this book. He will there see many examples where entrance is manifest without *eis* as a prefix, and see how utterly untenable is the Bishop's position. *Eis*, follow-

ing a verb of motion, as certainly points to the object into which the action tends as our word *into* does. *Eis*, connected with other verbs, and preceding objects that forbid entrance, may have other meanings; but when the construction is as in the text under consideration, then the word shows that *into* which the action tends. *Ek*, out of, is its exact opposite, and is here so used.

Doddridge, on this passage, remarks :

"It would be very unnatural to suppose that they went down to the water merely that Philip might take up a little water in his hand to pour on the eunuch. A person of his dignity had, no doubt, many vessels in his baggage (by which water might be brought into the chariot) on such a journey through a desert country, a precaution absolutely necessary for travelers in those parts, and never omitted by them."

Some assume that the road from Jerusalem to Gaza was through a dry region, and without a water in which immersion could have been performed.

Smith, in his Bible Dictionary, says :

"There were two roads from Jerusalem to Gaza, the one more favorable for carriages (Acts viii, 28),

further to the south through Hebron, and thence through a district comparatively without towns.” “The angel referred to this route as the one in which Philip would find the eunuch.”

2. The context is suggestive. There was a “*certain water*,” the phraseology suggesting not merely water, but a then existing body of water.

Thomson, in his “Land and the Book,” says :

“Philip most probably set out from the ‘city of Samaria’ to go to Gaza, for Philip was in that city when he received the command to go. Acts viii, 5, 27. He would then have met the chariot somewhere south-west of Latron. There is a fine stream of water called Murabbah, deep enough even in June to satisfy the utmost wishes of our Baptist friends.” “The Murabbah is merely a local name for the great Wady Shurar, given to it on account of copious fountains which supply it with water during Summer.” (See Vol. II, p. 310.)

BAPTISM OF PAUL.

“Arise and be baptized.” Acts xxii, 16. It is assumed that the word (*anastas*) arise, indicates that Paul was required to assume an erect posture, and remain in this whilst being baptized—“be baptized whilst yet standing.”

1. Most expositors agree with Barnes that the word “arise,” as here used, is a mere Hebraism, often is “*redundant*,” like “go to now,” sometimes to denote to *begin* to do a thing, to resolve to do.” “Philip opened his mouth, and began.” “Then the high-priest rose up.” This had no reference to erect posture of body, but clearly and only to purpose of the mind.

Thus it is said the prodigal son “arose and came to his father.” No reference to attitude of his body, but purpose of his mind. So here. All that Ananias probably meant was, “decide now,” “hesitate not,” be baptized.

President Pendleton has well said :

“If *anastas*, ‘arise,’ is used in immediate grammatical connection with another verb, *baptisai*, expressive of action, it does not follow that the well-established nature of the action expressed by *baptisai* is to be changed in order to make it harmonize with the statical sense of *anastas*, ‘arise.’ There is no such law of interpretation as this. Such criticisms are simply puerile. They do double violence to exegesis: *First*, in fixing a false sense upon *anastas*, the sense of taking an erect posture *while* and in *order that* some ceremony may be performed upon us; and, *second*, in using this false sense

to determine the meaning of *baptisai*, a word far more fixed and definite in its significance than is *anastas.*"

He adds: "Suppose you say to your guests, 'Arise, and eat your dinners.' would you mean that they must 'stand up' while eating? Or would the well-established custom of sitting at meals determine the sense? 'Certainly, I would not expect any one to understand me as inviting him to stand up at dinner.' Suppose a mother says to her child, 'Arise, and be bathed,' would you understand her to mean that the child must place itself in an upright position in order to be bathed? Certainly not. Then, again, if there is a well-established meaning to the word *bathe*, if the child has frequently not only seen others bathed, but has been itself the subject of the operation, would it, could it be so *childish* as to pretend to understand it as meaning an action which was to be performed *standing?*"

We remark, if any argument is to be drawn from the word "arise," it is in favor of immersion. If the action performed was only that of sprinkling a little water or damping Paul's forehead, then no necessity that he should "arise," for many demand a kneeling posture whilst they sprinkle. But if it was necessary to go to a water that he might be immersed, then the command, "arise," would be pertinent.

Once more: Had Ananias simply dipped his fingers in a little water, and dampened the forehead of Paul, such action would not have suggested to the mind of Paul a “washing away of sin,” for, as a Jew, he knew no such use of water to signify separation from pollution; but with immersion for such purposes he was familiar, as we have shown.

BAPTISM OF GENTILES.

“Who shall forbid water that these should be baptized?” Acts x, 47.

It is assumed that the thought before Peter’s mind was “that of some person bringing to him a little water.” Surely, a very different thought had possession of Peter’s mind. He had all life-long regarded it as an improper thing for him, a Jew, to go into the house of a Gentile. But he had now no alternative. The *Spirit* had bid him go and declare unto Cornelius and his household “things whereby he and his house should be saved;” and whilst he was preaching Jesus to them, and saying, “Whosoever believeth on him, shall receive remission of sins,” the Holy Ghost fell

on them as at the beginning. Peter could now no longer hesitate, and, emboldened by the Spirit's presence, and knowing that baptism was the sign of pardon and of divine approval, he exclaimed, "Who shall forbid water that *these* should not be baptized?"—same as who shall forbid that these should be baptized?—water simply being associated with baptism, just as the same speaker, on another occasion, associated the water of the flood with baptism. See 1 Peter iii, 21.

THE PHILIPPIAN JAILER.

"He was baptized the same hour of the night." Acts xvi, 33.

It is assumed that the jailer was baptized in the prison, and that there was not water enough there in which to immerse him. We reply :

1. The jailer brought Paul and Silas *out* of the inner prison. See verses 29 and 30.
2. We are told Paul and Silas "spake the Word of the Lord to all that were in the *house*." Paul and Silas were doubtless brought into *his house*.

3. The jailer took them *where* he washed their stripes, and was there baptized. This was out of his house; for, he afterward brought them into his house. See verses 33 and 34.

The question is raised, “Was there a place where the jailer and his household could be immersed?” We answer:

1. There was a river near by. See verse 13.
2. We are assured that “not only prison-yards, but often the yards and gardens of private houses in the East were furnished with baths.”

Dr. Hackett, in his comment on this verse, says :

“The jailer repaired with Paul and Silas from the outer room (see *exo* in ver. 30) to the water, which he needed for bathing their bodies—*elousen*. This verb, says Dr. Robinson, signifies to wash the entire body, not merely a part of it, like *nipto*. Trench says: *niptein* and *nipsasthai* almost always express the washing of a *part* of the body, while *louein*, which is not so much to wash as to bathe, implies always not the bathing of a part of the body, but of the *whole*.”

“Ancient houses, as usually built, inclosed a rectangular reservoir or basin (the *impluvium*, so

called), for receiving the rain that flowed from the slightly inclined roof. Some suggest they may be used a *kolumbithra*, or swimming bath. Such a bath was a common appurtenance of houses and public edifices among the Greeks and Romans."

Potter, speaking of bathings among the Jews, says that in consequence of the disappearance of many of the streams, "their place was supplied as far as possible, by house baths and public pools." (See Art. Bath.) The necessary means for immersion were there, and the word employed indicates what the action was.

THE CHANGE.

The reader will ask why and how the change to sprinkling or pouring, or mere wetting the forehead? The first departure, even in sickness, seems to have been about the middle of the third century, and in the case of Novatius, who, "being sick, and it being supposed that he would die immediately, received baptism, being (*perichuthis*) poured around with water on the bed whereon he lay, if that can be called baptism." (Eusebius.)

This example seems to have been followed by others in case of sickness, who, as Euse-

bius informs us, were called *Clinici*. “These were prohibited until they went to the bishop and had completed what was wanting in their baptism.” (Eusebius.)

Stuart, referring to the case of sick persons in the time of Cyprian, allowed baptism by affusion, or by pouring water on their heads, remarks: “All these were manifestly exceptions to the common usage of the Church.”

We have the following from the Edinburgh Cyclopædia, published by Sir David Brewster, a Presbyterian :

“Pope Stephen, in 753, being driven from Rome, fled to Pepin, the king of France. Whilst there, the monks of Cressy, in Brittany, inquired of him if, in case of necessity, it would be lawful, in baptizing, to pour water out of the hand or cup on the head of an infant. The Pope replied that it would in case of necessity.”

“It was not until the year 1311 that a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practiced in ordinary cases till after the Reformation — about the middle of the sixteenth century. From Scotland it made its way into England, but was not authorized by the established Church.”

Dr. Gale says :

" All men know that baptism was used to be administered in England by dipping or immersion till Queen Elizabeth's time—1558—since which time that pure, primitive manner is grown into a total disuse within a little more than one hundred years; and sprinkling, the most opposite to it imaginable, introduced in its stead. The fact is notorious."

Neal, in his History of the Puritans, tells how the change came. He says :

" The introduction of sprinkling instead of dipping, in the island of Great Britain, seems to have been done by such Scotch as were disciples of Calvin of Geneva, during the Marian persecution. A book was published at Geneva, in 1556, advocating sprinkling, and approved by John Calvin.

" At this time the established Church and foreign Protestants in England practiced trine immersion. A revolution in the Church and civil war in the State, which sent twelve thousand horse and seven thousand foot into Scotland in five years, succeeded in the establishment of the book by law."

Dr. Wall, pedobaptist, in his work on the History of Infant Baptism, says :

" France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it. In the Church of England, it being allowed to weak children (in the reign of Queen Elizabeth), to be baptized by affusion, many

fond ladies and gentlewomen first, and afterwards by degrees the common people, would obtain the favor of the priest, to have their children pass for weak children, too tender to endure dipping in the water. As for sprinkling, properly called, it *seems it was at 1645 just then beginning, and used by very few.* They (the Westminster Assembly of divines) reformed the font into a basin. This learned Assembly could not remember that fonts to baptize in had been always used by the primitive Christians, long before the beginning of Popery, and ever since churches were built; but that sprinkling was really introduced (in France first, and then in other Popish countries) in times of Popery; and that, accordingly, *all those countries in which the usurped power of the Pope is, or has been formerly, owned, have left off dipping children in the font; but that all other countries in the world, which had never regarded his authority, do still use it.*"

Again, on page 403, he says: "The custom of sprinkling was brought into the English Church from Germany and Geneva. During the bloody reign of Mary many fled to Germany and Switzerland. There they became attached to the customs of the Protestant Churches, and especially to the authority of Calvin. He had declared in his Institutes that the difference is of no moment whether he who is baptized is totally immersed or whether he is merely sprinkled by an affusion of water. This should be a matter of choice to the Churches in different regions; although the word *baptize* signifies to immerse, and the rite of immersion was

practiced by the ancient Church." (See his Institutes, iv, c. 15, § 19.)

This was allowing to the Chuches Papal assumption—power of changing the laws of Christ.

Wall continues by saying that Calvin had, in a liturgy for the Churches, provided pouring as baptism for infants. This, he says, was the first in the world making such provision. Similar teaching, about the same time, was maintained by Musculus in France. The exiles returned to Scotland and England, and brought with them the teachings and liturgy of Calvin.

This was the origin of the two parties referred to by Dr. Beecher, and to which we referred in our first chapter—the new party for sprinkling, the old for the former usage, immersion. King James's translation was made after the death of Elizabeth, and the word *baptizo* forbidden to be translated.

In 1643 the Westminster Assembly of divines, in framing a directory for worship, decided that dipping was not necessary. But on the motion that "the minister shall take water and sprinkle or pour it with his hand

on the face or forehead, the vote came to an equity within one." The next day Dr. Lightfoot amended, by saying: "To sprinkle or pour should not only be lawful but sufficient." This carried, and was ratified by Parliament the next year, and parents were required to have their children baptized. Decisions by law were varied and opposite.

In the Christian Quarterly for 1871, we find this statement:

"The original law of 1534 enforced immersion, and those who were not baptized were to be treated as outlaws. The act of Parliament of 1644 repealed so much of the old law as enforced immersion, and enforced sprinkling in its stead, and left the original penalty annexed to sprinkling. After this those who were not sprinkled were to be treated as outlaws, deprived of the right of inheritance of estate, the right of burial, and in short of all the rights secured to the other sprinkled citizens of the realm."

"Also the practice prevailed, by the corruptions of the priests, to furnish priest's orders in infancy, and they were elected priests before they knew anything, and the law required that they must be first baptized. This abuse went so far that Queen Elizabeth of England put an injunction upon babes being made priests." (See "Injunction of Queen Elizabeth," A. D. 1559.)

In 1662, Virginia passed a law requiring "all persons who could to take their child to a lawful minister of the county, and have the child baptized, or be amerced in a fine of two thousand pounds of tobacco, half to the informer, and half to the publique."

In 1648 a council at Cambridge, Mass., adopted sprinkling instead of immersion. In May of the same year the legislature of that State passed a law making it a penal offense to say that infant sprinkling was not good and valid baptism.

Sprinkling, then, seems to have been an innovation upon primitive practice, and Papal in its origin. These concessions are made by pedobaptists distinguished for learning and ability. We suggest that, as the argument is manifestly in favor of immersing as the primitive mode, and as all admit that this is valid baptism, and as all could be immersed without moral wrong—without sacrifice of principle, that all be immersed, and thus take away one cause of division among Christians.

With a hope to do something toward this desirable end, I have written the foregoing.

CHAPTER IX.

SUBJECTS OF BAPTISM.

INFANT consecration and childhood training are among our first duties. Hannah consecrated her child, Samuel, before he was born. Soon after his birth she caused him to be circumcised; then took him to the house of the Lord, the then place of instruction, and “lent”—devoted—him to the Lord forever.

Every parent who will thus consecrate his or her child to God, and then train that child in the nurture and admonition of the Lord, may expect a holy character.

Though the consecration should be thus early, and the training with the child’s *first moral act*, yet it does not follow that the child should be *baptized* before it is capable of that which baptism is *designed to express*—faith in Christ—new birth—“outward sign of an inward grace.”

Though pious Hannah caused her infant to be *circumcised* under the *old covenant*, it does

not follow that every pious parent must now cause his or her child to be *baptized* under the *new covenant*. The two covenants, as we shall see, are different in their nature, and the two ordinances in their designs.

We may also remark that, in our desire for the salvation of our children, we should not be governed by our own preconceived notions of propriety, nor by the inferences or traditions of men; for when a *positive duty* is urged upon us, it should be enforced by a *positive command*, or, at least, by *clear precedent*; and, as baptism is a New Testament ordinance, that positive command enjoining it, or clear precedent for it, must be found in the New Testament. Can we find such? Knapp, in his work on theology, speaking of infant baptism, says: "There is no decisive example of this practice under the New Testament." Again: "There is no express command for infant baptism in the New Testament." (P. 215.)

Bishop Kendrick (Roman Catholic), in his work on baptism, says: "Without the aid of tradition, the practice of baptizing infants can not be satisfactorily vindicated; the scriptural

proof on this subject not being thoroughly conclusive."

Neander makes a similar concession in his Church history, vol. I, p. 311.

If, then, there be no divine warrant for infant baptism, it is mere tradition and usurpation; and, to the extent it prevails, it subverts "believer's baptism"—the divine arrangement.

Many advocates of infant baptism, though they can not show a direct warrant for the rite, claim that it grew out of "the essence of the Christian consciousness"—the supposed "propriety of things." This is the very origin of all Papal rites—the plea of all traditions.

A still larger class of pedobaptists claim that there is an implied warrant in certain texts of scripture, which we will now consider.

1. It is assumed that the act of our Lord, in blessing little children is a warrant for infant baptism. The record is as follows : "And there were brought unto him [*little*] children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer [*little*] children, and forbid them

not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them and departed thence." Matt. xix, 13-15. The word *little* is not in the original.

Almost every minister who now proposes to baptize infants prefaces his remarks by reference to this act of our Lord; and yet there is not here a particle of evidence that our Lord *baptized* one of these children. Nor is there any evidence that our Lord and his disciples had been in the habit of baptizing infants or little children; for, had he, and had these parents brought their children for any such purpose, then the disciples would not have dared to rebuke the parents. Nor is there any evidence that these parents expected baptism, or brought these children for any such purpose. The record is, they brought them to our Lord that he should "put his hands on them and pray"—bless them. It was the custom of Jewish parents to seek the blessing of prophets or great teachers on their children. Joseph brought his children to Jacob, that he might bless them. See Gen. xlviii, 13, 14; see also Matt. ix, 18; Num. xxii, 6;

Luke ii, 28–34. Manifestly, this is all these parents expected, or our Lord did.

This being true, nothing is gained by referring to the import of the Greek words *pais* and *brephos*.

Also, even these words are used to designate those who were more than infants. See Mark v, 40–42; Matt. xviii, 2, 3, 6; also, 2 Tim. iii, 15.

Olshausen, referring to the text, says: “Of that reference to infant baptism, which it is so common to seek in this narrative, there is clearly not the slightest trace to be found.”

Expressing the same view, Jeremy Taylor says: “From the action of Christ’s blessing infants to infer that they were baptized, proves nothing so much as that there is a want of better argument.”

It will be said, our Lord declared that such are in heaven; and, if fit for heaven, then they are for the Church. We reply:

1. Many children may, by God’s arrangement, be taken to heaven, and yet not be fit subjects for the observance of a *positive* ordinance.

For example, though you believe your infant, should it now die, would be taken to heaven, yet you would not pretend now to bring that infant to the Lord's table, offer it bread and wine in commemoration of the broken body and shed blood of our Lord. And why not? Because it is *incapable* of "discerning the Lord's body"—doing that which the Lord's supper is designed to express—commemoration of his death and suffering, and our fellowship one with another.

Just so in reference to baptism. The infant is incapable of doing that which baptism is designed to express—repentance toward God and faith in the Lord Jesus Christ.

Then, though infants may be fit for heaven, it does not follow that they are fit subjects for the observance of a positive ordinance. But,

2. While it is true that infants are in heaven, yet this is not *the* truth our Lord designed here to express, nor is heaven *above* the kingdom he here referred to. Manifestly, what our Lord meant to do was, first, to rebuke his disciples for their ostentation in re-

buking these parents for bringing their children to him for his blessing; and, second, to remind these disciples of a previously uttered truth; namely, that only those who were like little children—*humble, teachable*—can enter into his kingdom.

“Jesus called a little child unto him, and set him in the midst of them, and said unto them, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.” Matt. xviii, 1–4.

Barnes, commenting on the text we are considering (Matt. xix, 14), says :

“The kingdom of heaven evidently means here *the Church*. See Matt. iii, 2. By Mark and Luke it is said he immediately added, ‘Whosoever shall not receive the kingdom of God as a little child, shall not enter therein.’” “Whosoever shall not be humble, unambitious, and docile, shall not be a true follower of Christ, nor a member of his kingdom. *Of such as these*—that is, of persons with such tempers as these—is the Church to be composed. He does not say *of these infants*, but of such persons as *resemble* them, as are *like* them in temper, is the kingdom of heaven made up. As emblematic, therefore, of what his own followers should be, and as having traits of character so strongly resembling

what he required in his followers, it was proper that they should be brought to him."

The italicising in the above quotation was by Barnes himself.

It is clear, then, and conceded that, so far as this text is concerned, there is no warrant for infant baptism.

Again: It is claimed that the new covenant is but a continuation of the old; that baptism comes in the place of circumcision; and that, as infants, under the old, were circumcised, so they may now, under the new, be baptized. We reply:

1. The new covenant is not a continuation of the old. Paul says: "The new covenant is a better covenant on better promises;" and, "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." Heb. viii, 13. It was "disannulled." See Heb. vii, 18. It was "nailed to the cross." Col. ii, 14.

The new covenant came in over Christ, the sacrificial victim, by whose blood this new covenant of faith and love was sealed. Heb.

ix, 16, 17. Under this new covenant God said he would "put his laws in their mind and write them in their hearts." Heb. viii, 10.

The "old covenant" was the "covenant of law," ceremonial law, including circumcision, (Gal. v, 2, 3) the "covenant of circumcision," a "fleshly covenant."

The new covenant is a spiritual covenant, a covenant dispensation of faith and love, a dispensation in which faith and love are the distinguishing features and the prerequisites. Under the old, flesh was the prerequisite, circumcision the sign. Under the new, faith is the prerequisite, baptism the sign.

The nature of the covenant being changed, it would be a fair inference that the nature and design of the ordinance would be changed. This is true, as we will show hereafter.

2. It is not true that baptism comes in the place of circumcision.

(1.) Circumcision was a mark of flesh, of blood. To Abraham it was a seal of *his* faith; but not to his infants, for they could not exercise the faith. To his fleshly seed it was a

“sign”—a “sign” that they were of the blood and household of Abraham.

Baptism is the sign of a spiritual state, of repentance, and therefore called the “baptism of repentance.” In the very nature of the case, the one can not be in the place of the other.

(2.) Circumcision was restricted to nation and sex. Only Jews and those adopted into Jewish families were circumcised, and of these only the males. But baptism is for *all* true believers, Jews and Gentiles, males and females.

(3.) Circumcision was never in the name of the deity; but baptism is in the name of Father, Son, and Holy Spirit.

(4.) Much as the Jews insisted upon the observance of circumcision, and often as the apostles showed it was not any longer obligatory, but belonged to that covenant dispensation now “disannulled,” “nailed to the cross,” they never quieted these complainers by telling them, or even intimating, that baptism came in its stead. On the contrary, though these Jews had been circumcised, yet John,

our Lord, and his apostles required that all penitent believers, whether Jews or Gentiles, males or females, be baptized. Baptism came not in the stead of circumcision. The subjects of the one were not, forsooth, the subjects of the other. To make this, if possible, still more clear, let me ask, Does it follow that, because, under the old dispensation, every member of the Jewish family, converted or unconverted, might eat of the Passover, every member of your family, converted or unconverted, may now eat of the Lord's supper? To ask the question is to answer it. The one ordinance, then, was less restrictive than the other, the design different.

Just here we may consider for a moment two texts appended to the one hundred and sixty-sixth question of the Larger Catechism of the Confession of Faith of the Presbyterian Church as proof texts that infants are "within the covenant."

The first one is Acts ii, 38, 39 : "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For

the promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call.”

Here it is assumed that the word “children” means infants, whereas a very frequent Scriptural use is the designation of adults, as “children of Israel;” also “offspring,” descendants, as “I will pour out my Spirit on thy seed, and my blessing on thine offspring.” Isa. xliv, 3. Barnes, referring to this passage, and to the one in Joel which Peter quoted, says: “In these and similar places descendants or posterity are denoted;” and, in his comments on the text we are considering (Acts ii, 39), he says: “It does not refer to children as *children*, and should not be adduced to establish the propriety of infant baptism, or as applicable particularly to infants.” The thing promised and the character of the persons to whom the promise was applicable, should settle the import of the text. The thing promised was not baptism, but the “Holy Spirit;” and,

Second, the persons who were to receive the Spirit were such as should prophesy.

“Your sons and your daughters shall prophesy.”

Again : Peter showed to whom the promise was applicable. It was applicable to those of the apostles who were then prophesying—speaking with tongues to “edification and to exhortation.” These were the kind of children—descendants—to whom the promise was applicable. The text has no reference whatever to infants.

The second text, collated to show that infants are “in the covenant” and proper subjects for baptism, is 1 Corinthians vii, 14 : “The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband : else were your children unclean, but now are they holy.”

That which is assumed here is that the children of one believing parent are federally holy, fit subjects for baptism. The assumption might just as well have been for confirmation or the bishopric—as well the one as the other—for both are sheer assumptions. As Barnes remarks in his notes on this passage : “No such thought as that assumed appears in

the context.” “There is not one word about baptism here, not one allusion to it, nor does the argument in the remotest degree bear upon it.” “The question was not whether children should be baptized, but whether there should be separation between man and wife where one was a Christian and the other not.” Paul’s argument is that, *if* such a separation should take place, it would *imply* that the marriage was improper, and, *of course*, the children must be regarded as “unclean,” “illegitimate.” That is all; nothing more, nothing less. Neither text has any reference to infant baptism.

Again: It is assumed that God organized a Church under the old, or Abrahamic covenant, put infants into that Church, and there is no authority for putting them out.

We reply, there was no Church under the Abrahamic covenant, *in the New Testament sense of that word.*

The word, translated Church, is *ecclesia*; and means an “assembly”—“congregation.” In the New Testament the word is used in an *appropriated* sense; and means not only an as-

sembly, but an assembly of believers—has an appropriated import, just as the term apostle has, which means, not merely one sent, but one sent by the Lord to testify of things the apostle had seen. So the word Church, when used to designate the organization *under the New Testament*, designates, not merely an assembly, but an assembly of believers—"They that believed were baptized, both men and women." But faith in God was not a prerequisite to circumcision, nor to membership in the Jewish commonwealth, nor the "Church," the assembly, congregation "in the wilderness." Acts vii, 38. True faith was not a prerequisite, either in the parent or in the child.

All the children by Hagar and Keturah, as well as by Sarah, were to be circumcised, and all their descendants, whether idolaters or not, whether regenerate or not. Blood, not faith, was the prerequisite.

There were righteous persons—converted men and women—under the Old Testament dispensation, and connected with the Jewish commonwealth; but they were not embodied, *as such*, to the exclusion of such as were not

righteous, as under the new dispensation. There was a race, a national association, including righteous and unrighteous—confessedly such. This association—"assembly"—was not a Church in the *New Testament sense of that word*.

Again : It is claimed "we are by faith the children of Abraham, and participants in the promise"—"In thy seed shall all the nations of the earth be blessed." The "seed" here referred to was not all the lineal descendants of Abraham, nor all the children of those parents who have faith like Abraham; but "one," and that *one* is Christ. Thus Paul says: "He saith not and to seeds, as of many ; but as of one, and to thy seed, which is Christ." "So then they that be of faith are blessed with faithful Abraham." Gal. iii, 16 and 9.

All, of all nations, may be blessed with Abraham, and in his seed, Christ; but it is not by blood descent, nor the fact that we as Gentiles may have believing parents, but that we ourselves have *a personal faith in Christ*.

That blessings, by association, may come

to the children of pious parents, is true; and that God may grant additional blessings, in answer to prayer of such parents, is true; but neither of these is a reason why infant children should be baptized when they are not capable of faith in the person in whose name they are to be baptized.

PRECEDENTS—HOUSEHOLD BAPTISMS.

It is claimed that the household baptisms referred to in the New Testament furnish precedents for that baptism.

It is said of Lydia, “And when she was baptized and her household, she besought us.” Acts xvi, 14,15. We ask :

1. Is there any proof that there were *infants* in this household ? Not any. All that can be claimed are probabilities. But are probabilities sufficient on which to base a *positive ordinance*? Baptism is not like love and honesty, duties growing out of our relations to God and to one another; but is a duty arising simply out of the *positive command of God*. It is a positive ordinance ; and mere probabilities are not a sufficient warrant for the observance

of such an ordinance. There being no authority for such an observance as infant baptism, to impose such, is a usurpation of the divine prerogative, and of fearful consequences.

Now, let us look at the supposed probabilities that there were infants in this household. Let us ask :

1. Does every family in your neighborhood have infants in it? Stop and count. Perhaps not more than one half the families have.

2. Let us notice what is said of Lydia.

(1.) She was "of the city of Thyatira," a city some three hundred miles distant.

(2.) It is said she was a "seller of purple." She is spoken of as the head of the firm—no intimation of a husband. Now, is it probable that a woman who had infants and a husband, would be thus far from home, and thus engaged, and thus spoken of?

(3.) From the fortieth verse of this same chapter, we learn that when Paul and Silas were released from the prison, "they went to the house of Lydia, and when they had seen the brethren, they comforted them." They could not have comforted infants.

The probabilities are that the household of Lydia consisted of herself and her employés. There is, then, not only no proof that the household of Lydia contained infants, but even the probabilities are against such an assumption.

Another New Testament scripture, relied upon as a precedent for infant baptism, is Acts xvi, 33. It is there written concerning the jailer, "that he was baptized, and all his, straightway." It is assumed that the probabilities are, that *infants* were in the household, and that they were baptized by the apostle. Again we remark, probabilities are not a sufficient warrant for a positive ordinance.

2. Even here, again, the probabilities are against infant membership in this household—certainly of those baptized; for,

(1.) The members of this household were capable of understanding the word of the Lord, as certainly as the jailer himself. It is written, "And they [Paul and Silas] spake unto him the word of the Lord, and to *all that were in his house.*" Verse 32.

(2.) The members of his household were be-

lievers. It is written that, after his baptism, and “ all his,” that he [the jailer] “ brought them [Paul and Silas] into his house, and set meat before them, and rejoiced, believing in God with all his house.” Those who were members of his household were not only capable of understanding the word of the Lord, but were actual *believers*—“believed in God with all his house.” The precedents adduced in favor of infant baptism are not clear for its support—do not sustain it—are even against it.

Thus far we have labored simply to show the futility of the constructions relied upon in support of infant baptism. We now offer

POSITIVE CONSIDERATIONS AGAINST IT.

1. The nature of the kingdom to be set up, under the new dispensation, by Christ and his apostles, was to be a kingdom of righteousness (see Dan. ii, 44); ix, 24; and those who should enter it were to be “born, not of blood, nor of the will of man, nor of the flesh, but of God.” John i, 13. Hence John called upon all to “repent and be baptized.” Infants were incapable of this repentance.

Again, our Lord declared that “except a man be born of water and of the Spirit he can not enter the kingdom of God.” The kingdom here referred to is the same as that referred to by Daniel; also by John and by our Lord, when they said, “Repent, for the kingdom of heaven is at hand,”—the kingdom now to be set up on earth. Are infants capable of repentance and capable of the new birth? If not, they can not be members of this kingdom.

2. The nature of the great commission given by our Lord to his apostles excludes infant baptism.

Our Lord, having been “delivered for our offenses and raised again for our justification,” just before his ascent into heaven, gathered together his apostles, and delivered to them the great commission—“Go, teach [disciple] all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you.” Matt. xxviii, 19, 20. The word in the first part of this commission translated *teach*, is a differ-

ent word from that which, in the latter part of the commission, is translated teach; and means not, merely to instruct, but also includes the idea of convincing, converting to; and the idea may be expressed thus: "Go, disciple—make to me converts—enlighten them in reference to me as the Messiah, and induce them to a personal trust in me as their personal Savior; and then baptize them in the name of the Father, the Son, and the Holy Spirit." Now, are infants capable of such instruction, of such conversion, of such discipleship? If not, then they are not proper subjects for the baptism; for this instruction, this discipleship, was to precede, and be a prerequisite to the baptism.

Then, again, those baptized were to be instructed in the things commanded by Christ. Are infants capable of this instruction?

3. Infant baptism is inconsistent with the manifest designs of baptism.

— (1.) As we have seen, baptism was to be a profession of repentance—of godly sorrow for sin—and to be administered to those who were to "bring forth fruits meet for repent-

ance." Infants are incapable of such repentance or reformation.

(2.) Baptism was to be a profession of faith in Christ. Hence the subject was baptized in the name of Christ. Can infants exercise this faith? Neander says:

"Since baptism marked the entrance into communion with Christ, it resulted from the *nature* of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized. As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another, and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at that period."

(3.) Baptism was to be "the answer of a good conscience *toward God*." Whether we consider this answer as the formal response on the part of the subject to the demand of God, or merely a sense of approval in having done the thing commanded, as a completion of public consecration to God, the infant is wholly unable to make or have such an answer—the end designed.

(4). Again: baptism is a “washing away of sin.” Acts xxii, 16. But, as sin is a “transgression of the law,” and the infant incapable of transgressing the law, the infant has not “sins to be washed away.” To the infant, baptism is therefore an absurdity. It was not until the notion of “inborn sin” arose that the practice of infant baptism came into use—a practice which arose some two hundred years after Christ, and was a device to wash away their assumed “inbred sin.” For the removal of such, infant baptism is yet practiced by some denominations.

Again: baptism is designed to symbolize our “death to sin and our resurrection to a newness of life.” Rom. vi, 4. This, infants are incapable of conceiving or expressing. In the light of every design of baptism, the baptism of infants is an absurdity.

There is yet another absurdity attending infant baptism. It brings into the Church those who are nominally members, and yet are not subject to the discipline of the Church, nor allowed the advantages of the Church.

That the baptized infants are claimed as

members may be seen from the following quotation from the Confession of Faith of the Presbyterian Church: "The visible Church consists of all those throughout the world that profess the true religion, together with their children." (Page 138.)

These may grow up in the Church, live worldly or profanely, and yet not be subject to the discipline of the Church. They may grow up in the Church, and, though baptized, yet not be partakers of the Lord's supper, until they profess regeneration of heart. Why be allowed the benefit of one ordinance, without repentance or faith, and not the other; and that, too, when the former is designed to express regeneration and faith rather than the latter? Also, thousands are thus nominally within the Church, and thus far quieted in conscience, when yet unconverted and exposed to hell—an unfortunate blending of the Church and the world. Let us cease to pervert the right ways of the Lord.

Once more: Infant baptism occasions the neglect of a positive *personal* duty—the *per-*

sonal profession of repentance and faith by baptism.

The command is, “Repent and be baptized, every one of you.” The baptism is as personally enjoined as repentance is—as much a personal duty; and the penitent has no more right to neglect the baptism because the parent has had the minister to baptize him, than he has to neglect prayer because the parent has had the minister to pray for him. Repentance, prayer, baptism—each and all—are *personal* duties; and we have no more right to neglect the one than the other. And then we have no right to neglect the honor of Christ by this appointed means of professing him. We have no right to omit before society this *voluntary* putting on of Christ. We have no right to omit the personal good that will come to our own souls by a voluntary public confession of Christ. These are personal duties that can not be done by proxy.

So far, then, as infant baptism prevails, it supplants personal duty and the divine order. Though devised for supposed good, it is evil.

Let me say, in conclusion, I know the

solicitude of fond parents for their children, the desire to be doing something for the salvation of their children. But let me remind them, that, without perverting the divine order, they can consecrate their children early, even as Hannah did before the child was born; that they can so train that child that its first moral act shall be for God; that so soon as the child shall apprehend the nature of sin, and Jesus as a personal Savior, then it may make a public and an intelligent profession of faith in Jesus, and be baptized in his name. This can be done early in life, sooner far than most persons now apprehend.

There is need of personal instruction here. Let me say to those who oppose infant baptism, Let not your conscience be satisfied with combating a manifest error. Whilst our Lord came to destroy the works of the devil, he came especially to *save*. Let us endeavor to induce children early to seek the Lord, and instruct parents how to train their children for God. Thus will his kingdom come, and his will be done on earth as in heaven.

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